

Q. 15-2A

John Stuckert

REVIEW
OF
M^r HORN'S
CATECHISME:

And
Some few of his Questions
and Answers noted
by
J. H. of MASSINGHAM
p. Norf.

*Non desunt interpolatores veritatis;
Nè desint quoq; redintegratores. Pol.*



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WHile I trouble not my Reader with other Preface, I must not omit to give him notice of thus much at the first ; that M^r Horn's Catechisme, called *Brief Instructions for children*, was brought me by a friend, with this small request that I would peruse it; which though I might perhaps have seen before ; yet as then, had I not read so much as one entire page of it, howsoever it had been extant for above the space of five years. But for the next request he made, that I would let him know what I thought of it, especially some of the Answers in it ; it was not enough to tell him that he knew, the better of the two, how to judge of it : and for his further desire, that I would write something in brief, touching what I thought therein to be unsound ; it might not suffice to say, That to be *Censor librorum*, or but *libelli*, was too high and hard a task for me, though it were but in a private way: so that the motion with some earnestness redoubled, took place with him that is of this minde, that whoso with importunity sets another on work, stands reasonably charged, in some sort, with the faults and failings.

In the mean time, and in such a licentious season, wherein every opinion dares boldly bring a voucher

ready; though we can do little else, we cannot but complain, that whatsoever libertie be given to other Discourses, some of them too wilde and scathfull; books of Christian Institution, which lay down the first Principles, should be no more heeded and lookt after, but pass abroad without all censure and inspection: That Catechismes which are the publick cisterns or receptacles, made and framed the better to hold the water derived from the spring of Gods holy word, for benefit of the young and ignorant, should be no better preserved and guarded, to the intent that nothing noxious or unwholsome be injected. The law of God severely forbade his people, to remove the land-marks that their forefathers had set down and fastened: and the Romanes from *Numa* thus, *Qui terminum exarâsit, ipse & boves sacri sunt*: there may be cause given oftentimes to posteritie, entangled in endless contentions, to curse the memorie of those who pluck up that which they never set. Articles of Religion, and confessions of Faith, and forms of Catechisme, are the sacred terms and bounds of particular churches, fixed as the surest conservatours of peace, as well as of the truth.

But as the laws, are not made for the righteous, whose obedience moveth from a stronger spring; but for the unrighteous, loose and irregular: so these limits now spoken of, are chiefly for the ignorant and unstable; for the untaught, that are in danger to be ill taught; for such as make the multitude
one

one of their marks, whereby to finde out the truth of Christianitie; for other Christians, who are faithfull in the land, and are firmly built upon that truth which they have learned of men, but not of men onely; they make good the want of outward order, and supply the defect of humane Authoritie, by their greater care and diligence; that they may not be found as chaff when the floor is purged with the fan of heresie and schisme; that they may save themselves, and others, so far as they may, from an untoward and backsliding generation: as Davids zeal was the more kindled, because of others wickedness: *They have made void thy law, saith he, Therefore I love thy commandments.*

No marvel is it, of such persons as this authour is, who dread and deprecate all national establishment of Religion, as sanguinary persecution; but matter of wonder is it as well as grief, that any of those that worthily lament the breaking down of the hedge, should be among the first of them, that lay to their hands to spoil the vines: and being aggrieved at the removal of that government, which is indeed the best simply, and as I think the best always, should be with the forwardest, to take advantage of no government at all, whereby to spread and propagate opinions most contrariant and destructive to the doctrine of our Church, when it was rightly constituted. But while I speak of limit and good order, it is fit to keep my self to what I am about.

In the title of these Brief instructions, that clause *[as*

may best serve the capacitie of children] might well have been omitted, unless he had meant to leave out that which follows in the title, concerning the great mysteries, there specified; and that which follows, and bears a great proportion in the book, concerning the Quinquarticular controversies: For think you these to be fit matter of instruction for children? If this be milk, I wonder what he counteth strong meat. Heretofore it hath been said, that these things should be argued in schools, among the learned, and not be made the subject of our Homilies *ad populum*, or treated of in vulgar auditories, to fall upon these points *there*, was a matter of presentment, and an iniquitie to be punished, and have they already found so large a room in brief Instructions for children?

Solomon giveth this warning in the 17 of the Proverbs, *Qui attollit ostium, quarit ruinam*; He that exalteth his gate seeketh destruction: w^hether it be a moral caution against vain pretences, and high presumptions; or œconomical, advising men to beware of over-chargeable and too costly structures, lest they be unable to go on, and finish; and for want of foresight, come at last to build themselves quite out of doors. [*The great mysteries of redemption, faith, works, law, gospel, of predestination, election, reprobation opened*] appears at first approach, too high a gate, too lofty a frontispiece for a childrens Catechisme: but I cannot beleieve that ever he thought these points so needfull to be learned at
first

first beginning: that was not the chief intent. The young ones must betimes be prepossessed with a vile opinion of the *present pretended Orthodox*: and this is the scope of many of the Answers they are to learn: *Hannibals* father brought him along to the Altar, and made him lay hold on it with his hands, and there he swore him against the Romanes, when he was but nine years old. And the children must be brought early to know their foes, and what they are against whom they must bend their forces, and emptie their quivers: not against the Papists, nor the Anabaptists, nor the Socinians: no danger being feared now, it seems, from any of these: but the pretended orthodox that walk by vote, and Elders tradition. Against these they must be taught to beleieve, that they are of a *Satanical persuasion*. Answ. 199. and that they hold most *horrible impieties*. Answ. 298. with other reproaches: and all for beleieving Gods free and saving grace, and that he doth not love all men alike. And these Answers they are to get by heart, and lay them up in the store-house of their memorie, that so they may be ready at all times to give an account to him that asketh, of the malice that is in them: howbeit the Apostle saith, In understanding be ye men, but in malice be ye children, as if malice, uncharitableness and hatred of others, were not to be found in *them*, nor are they so comparatively, unless it be where such instructions as these are planted. But it is the surest way, and that he know-

eth well, to train them up early in the way he would have them go, that so they may not depart from it in their older age; to fill them with animosities so soon as they be capable against the persons and opinions of their adversaries. As there is no friendship to that which is called *Prætextata amicitia*: according as the Scolium, a kinde of song, in *Athenæus* makes it the fourth point of felicitie *τῶν βέλων καὶ φίλων* that is, to have neighbourhood and acquaintance with such as have been brought up together with us from our childhood: so there is no enmitie like that which children are seasoned with all, at their first setting out, and bred in from their green and tender years: *Crescent illi, crescetis & ira*; As they grow up, their disaffections also increase and gather strength with them. But if abrenunciations, and negative positions have been thought unfit, and importune to be thrust into a Confession of Faith, or Articles of Religion agreed upon; then doubtless, such condemnation of contrary errors, as doth involve the parties also, and reflect upon the persons, doth much less become the delivery of the very first principles.

In the Preface is t'is profession made.

“ I do indeed about the goodness of God towards, and
 “ the death of Christ for men, varie from the common-
 “ road of the present pretended orthodox, because they
 “ leave the Scripture-road, and walk in a by-path of
 “ some Elders tradition. I would have you and yours
 “ with my self, not walk by vote, but by rule, the word
 “ of God.”

The

The road is not therefore to be forsaken, because it is common: as *multitude* is the *Papists* mist, which they would cast before our eyes; so is *paucity* the *Anabaptists*: but God hath given us no such rule as either: and as it is unthankfulness; and worse than so, when God hath given Kings and worldly powers to propagate and cherish Christian Religion, then to crie out, *Not many noble*; so is it also, when as the nations do flie as a cloud of Doves to the windows of the Church, and God fulfills his gracious promises of multiplying beleevers as the sand, or the stars, or the numberless drops of dew from the mornings womb, then to crie out of following the multitude, or walking in a common road. "[*Not by vote*, saith he, *nor by mans precept, but by the word of God.*]" *Ans^w.* Vote, and the rule of Gods word may be, not contrary but subordinate. Might not the 39 *Articles*, for instance, the *Assemblies Catechisme* or *Confession*, be framed by the rule of Gods word, and yet be voted too? If a single Pastour write a Catechisme, and frame Answers, that he would have his parishioners, or people over whom he is set, to learn, and get by heart, are they not now taught by the precept and appointment of man? Is there not as much lording or dominion over the faith of others, in a parish, or small congregation, as there is in a Diocess, Province, or Nation? Should we in earnest walk after this Tradition, here plainly taught and delivered; as the Jews in the Prophet Jeremy are said to multiplie their

their gods, *secundum numerum civitatum*, according to the number of their cities; so must we multiplie our Creeds *secundum numerum capitum*, so that every particular person may have a form of faith by himself: which is the very spirits and heart of Anabaptisme. And I do verily beleeve, that not onely the more judicious sort of his charge and neighbourhood, but very children that are of any capacity, will think it far safer, in matters of difference, to follow the judgement of *many* pious learned men, than of *One*, though he were equally qualified with the best of them.

And as to the particular, touching which he now enters his dissent; he loveth to raise a perpetual dust, wheresoever he goeth, about the extent and intention of benefit by Christs death, and injuriously chargeth his adversaries, with broad denial of Scripture sayings, because they interpret one sentence by another, and are unwilling to make use of the universal particle *All*, or *Every one*, therewithall to overthrow the contents of the Gospel, and as with a helve or handle, to cut down the chief trees of the Forrest. And whatsoever he talketh here of the *Scripture-road*, and rule of Gods word: as if this were it, that did bear the sway with him, and carry him on so strongly; I have cause to suspect it to be but talk, out of what I finde in a late work of his, called *Essays*: for pag. 24. he observeth that those words Act. 13. 48. were no part of *Pauls* doctrine by him then preached, but onely an
 assertion

assertion of *Luke*, the writer of the Apostles Acts: and telleth us further, that it is saier to stick to *Paul*, than to *Luke*, if they disagree, though he thinketh here he can reconcile them.

But will he indeed stick to the Apostle *Paul*? Neither. for pag. 36. He telleth us that those places in *Pauls* Epistles, which seem to clash with Gods willing all men to be saved, and in particular, that discourse of his Rom. 9. Are those places hard to be understood that *Peter* speaketh of 2 Epist. 3. 16. So that he hath bethought himself, how he may easily answer all that can be brought against him, out of the Apostle *Paul*, the Champion of free grace though he be; for if the argument that is brought be hard to be answered; then the place whence it is taken, is hard to be understood; and it must be supposed not to be rightly understood, so long as it shall seem to cross the Universalists. And thus in stead of walking by others vote, he plainly and peremptorily walketh by his own will, and without regard, or heed taken, wresteth to his purpose that very Scripture, that warneth us of the fearfull danger of wresting any.

"I doubt not but you shall finde nothing therein, but what is wholesome, and may look my worst adversaries boldly in the face.

Ans. That is not always the best, that looks the boldest. Truth may be confident, but falshood hath the greater faculty of out-facing, and clamouring,

ing, *obstreperit adulter sensus*, and with making continued noise, drowneth all that can be said against it. And I think that very seldome comes forth any one piece into the light, that is of such happy composition, and of such proof thorowout, from head to heel, that it may not by a watchfull eye be found penetrable, in some one part or other. Wherefore considering what ought to be thought upon, humane frailty, and how prone men are to be overseen and mistaken; and considering also how moral it is, and withall, how usual, for the best of all, to bespeak their Readers civility, and incline him to a favourable interpretation, of what may perhaps not be able to abide a strict *examen*; In these regards, I think it was but needlessly done, and unadvisedly, to fasten such a commendation, and so emphatical, upon the forehead of his own book, as will outvie any ordinary approbation drawn up by them that give their licence to anothers; and may hold pace with those Encomiasticks, that take their licence poetical now and then, to flatter and hyperbolize. *Nothing* (at all) to be *found* (upon search) but may *look in the face*, and that *boldly*, my *adversaries*, yea the *worst of them*, and all this, without any *doubt*. For who will think that he deserves favour and connivence, that makes a solemn protestation against them, as no way needfull in his case.

Far, far be it from Christian ingenuity, to take that ill, that is well spoken; or what is ill, to make it worse than it is; or to disesteem what is good and
solid,

solid, because it comes bound up and joyned with that which is unsound and noxious. I do here, once for all, willingly acknowledge the far greater part of these instructions, to be, as far as I do discern, very godly, sound, and rational, well agreeing with Gods holy word, and the confessions of Reformed Churches, and dexterously delivered, and fitted to the apprehension of those, to whom they were intended. But withall, the writer of them cannot justly be offended, if the dead flies, be by a wary hand, though not so skilfull as were meet, taken forth of his box of ointment. The which is the more needfull to be done, because the better the greater part is, the more likely it may serve to make the bad, that is mixed, and interwoven, to pass unsuspected, and be swallowed down. Such deceitfull dealing may possibly be used; and it is thought that phrase, *cauponari verbum*, is taken from the vintrey, where sometimes the good doth help to put off, and vend the naught. It is good to be sober, and suspicious: and our blessed Saviour, who bade the people hear the Pharisees: bade them also beware of the leaven of the Pharisees: and his sheep are taught, to distinguish, betwixt wholesome food and venomous though springing near together: and as they wax in spiritual strength, have their senses exercised to discern both good and evil, and to separate that which is precious from that which is vile. So much for the Preface.

“Qu. I.

“ Qu. 1. **W**hat is the chief thing
 “ thou oughtest to exercise
 “ thy self to, in thy youth ?

“ A. To remember, minde, or confi-
 “ der my Creators.

Creators] A word, never before, as I think, heard
 of in our Church. All the Churches Christian have
 been forbidden, by the Catholick Religion, to say,
 there be Three Lords, or Three Almightyes : and
 why not, Three Creators also ? for so he saith, that
 saith *Creators*, because of the Trinitie of Persons,
 according as his Answer is to the fifth Question.
 But he consulted the Original, and found it so, as we
 are told in his margin : but he should withall have
 been advised by them that are skilfull in the He-
 brew, whether Jews or Christians, and then perhaps
 he would have found it to be no more than *Enallage*
numeri, one number for another, the plural put for
 the singular. Every one is to be credited in his own
 art, and every one in his own language. Mercer, of
 whom *Thuanus* spared not to write, *Neminem un-*
quam Christianum feliciter Hebraisasse, would not turn
 it, *Memento Creatorum*: but this he tells us there, that
 the Jews, *de Deo passim solent loqui pluraliter*, when
 they speak of God, use to speak in the plural num-
 ber. And *Aben-Ezra* goes further, as I finde him in
M^r Seldens Titles ; Every tongue, saith he, hath its
 property. As it is honourable in the languages of Eu-
 rope for an inferiour to speak to a great man by the plu-
 ral

ral number: So likewise in the holy tongue it is honourable, to speak of a Potentate plurally, as *Adonim*, *Baalim*] the Idiom of their language is not of God onely, but of any great Person, to speak in the plural number.

Amama might have satisfied him in this matter: who censurcth the Vulgar for *Deos alienos*, in the first precept, and thinks with *Drusus*, and divers Papists, it should be, *Deum alium*: if therefore the Catechist intended to alter the English version, and shift the numbers, he should have done it for the better, and not for the worse. 1 Sam. 28.13. *I saw gods ascending*. They may alledge good reason, who make it *Divum ascendentem*, I saw a god ascending, or rising up out of the earth, (*Samuel* was a Judge, and Judges are gods) whom we have reason to hear for congruities sake, who read that which follows thus; What form is *HE* of? in the singular. When *Zanchy* had written *De tribus Elohim*, *Grotius* took exception at that Title; and *Ludovicus Capellus* defendeth it so, that withall he excuseth it, as Catachrestical, and an ἀκυρολογία. It is not good trusting children and common people, with such expressions, as offend some, and put others, of the learnedest men that this present age hath seen, to explicate and mollifie. Yet I enter not the Controversie, in which so great parties are dissenting, What soliditie or strength of Argument, may be had from hence, for the Article of the Sacred Trinity: I insist onely upon this; The Noveltie, & the Scandal, of rendring such words plurally in vulgar languages. Q. 25.

“ Q. 25. *Why addest thou that word*
 “ *sinfull? are there any lusts of the flesh not*
 “ *sinfull?*

“ A. Yes, such desires as be and pro-
 Deut. 12. 15. “ceed from the weakness of nature, and
 John 4. 7, 8. “tend to the due preservation of man, as
 Hebr. 13. 4. “to eat when one is hungry; drink when
 “one is thirsty, &c. which being ordered
 “according to Gods word, are lawfull and
 “not renounced by us.

I think him much mistaken in unfolding those words of our Church-Catechisme [*The sinfull lusts of the flesh*]. It had been a good work to have instructed his scholars, in the right meaning of the word *flesh*, as it is taken in that place. The *Jews*, as *Buxtorfius* tells us in his *Synagoga*, when their children come to be past seven, are wont to learn them *Nomenclations*, and how to call and know by the right names, those things that are of daily use in life and common converse. Without presumption to give direction, a great part may be allotted in the first institution, to the explication of Divinitie-terms, for want of which, wholesome and sound discouries are often either quite lost, or serve to breed in men, mistakes and errors.

Our three enemies, to be fought against, and renounced, are the *World*, the *Flesh*, and the *Devil*. Now in this Answer Mr *Horn* takes the word *Flesh*, for the work of God, or created nature, even such as
 was

was in our blessed Saviour, as by his text of *Joh. 4.* appears. But it is not the *sinfull* lusts of the Flesh; it is the *Flesh*, which in Scripture ordinarily, without any manner of Addition, is spoken of, as our Spiritual enemy, and it signifies, not the Body, nor yet sense and appetite, inferiour to reason; but it signifies the corruption of our nature, repugnant to the Law of God, defiling Body and Soul, and the highest faculties of the minde. And thus the best of Popish expositours interpret the word; howsoever others of them so give the meaning, that many of their common followers, think that to crucifie the flesh, is to starve themselves; as they think that to renounce the world, is to go into a Monastery, where they enjoy the plenty of the world, without the trouble that belongs to it. A man would think, saith Saint *Augustine*, *De Civ. Dei, lib. 14. cap. 2.* that the Epicureans lived according to the flesh, because they followed bodily pleasures: and the Stoicks according to the Spirit, because they placed happiness in the minde; *Sed sicut loquitur Scriptura divina, secundum carnem vivere utrique monstrantur*: but according as the holy Scripture speaketh, both of them live according to the flesh. That which deceived him, was, as I suppose, the Epithet of *sinfull*: as if therefore some lusts of the flesh were not *sinfull*. Whereas Epithets are not always put for distinction, but often for Amplification and Efficacy. So may we read *Vastum equor, gelidum Boream*, for Emphasis, and not Difference: and in *Hebr. 12. 23. Spiritus iusto-*

rum perfectorum: out of which one of the Pontifician writers would prove Purgatory: This sheweth, saith he, that there are spirits of just men, not yet made perfect. A weak argument: as it was a wicked one of another, that said the Apostle *Peter* did insinuate some service of Idols to be lawfull, because he said, 1 *Epist.* 4. 3. according to their vulgar, *illicitis idolorum cultibus*, unlawfull services of Idols.

The World, Flesh, and Devil, which we have renounced, are enumerated by the Apostle, *Ephes.* 2. v. 2, and 3. *This world*,^{*} said he there: our Church added an Epithet, *This wicked world*. *The lusts of our Flesh*, said the Apostle: our Church added an Epithet, *sinfull lusts*; but neither of them for difference, but for Emphasis and Aggravation.

Qu. and Answ. 40. in marg.

“ *It was called the Tree of knowledge*
 “ *of Good and Evil, because God therein*
 “ *would try, whether man would do good or*
 “ *evil; and Adam had therein distincti-*
 “ *on of good and evil.*

Good and Evil here, do not signifie, Duty, and Sin; or, Obedience, and Disobedience; but *Happiness, and Misery*: happiness to be enjoyed; and misery to be undergone.

And *Knowledge* here, signifieth *Experience*, or as we commonly call it, *Wofull Experience*, when they should

should know Good by the losse of it, and Evil by the sense of it. Howsoever Satan took occasion from the name, to abuse the womans credulity, and curiosity, as if she should have attained some rare knowledge, that would have made her blessed, and even God-like.

As therefore the one of the two, was called the Tree of Life, so might the other be called, for so it was, the Tree of Death, and plainly they were told, that whensoever they did eat of it, they should die the death. This being the reason of the name, as it is in a manner agreed upon by all, I marvell why our Authour should balk it, and give us two other reasons why it is called the tree of Knowledge; whereof, the one is obscure, and the other unsound, referring it to Gods knowledge, as if God did thereby come to know what man would do.

Yet should I not have noted this, or made any stay at it, but that I know how far the Socinians have gone in denial of Divine Prescience, and what haste some of the Remonstrants make in following after them, and what Doctrine one of the prime Universalists delivered long ago, namely, *Fr. Puccius* in his Catholick Assertion of the Efficacie of Christs Death in all men, as they are men; confuted both by Papist and Protestant above threescore years now past. *The ways of Men and Angels*, saith he, *before the fall, and after the fall, which they might have gone in, and did not, as well as those they did go in, were both alike foreseen of God; not these, more then those; adeò*

ut juxta sensum humanum possemus dicere cum ignorâsse quæ nos contingentia dicimus.

I grant that in holy Scripture, God is said to *Tempt* or *trie*, and no more then that is said here; and that in *Genes. 22. 12.* *Now I know thou fearest God*, is just as much as is said, *v. 1. God did tempt Abraham.* But who knoweth not, that this, and many the like are spoken *humanitâs*, in a manner of speech borrowed from men; as when he doeth, as a man being angry useth to do; then is he said to be *angry*: and when he doeth, as a man that repenteth him of any thing, useth to do, then is he said to *repent*: So commanding Abraham to offer his son, yet not intending that he should offer him, he is said to *tempt*, or *trie* him, because he did *ad similitudinem tentantis*, after the manner of men, who will usually do or say this, or that, onely to learn or know, the purpose or disposition of another, as yet unknown. And in like sort it may be said, that God did *tempt* or *trie* Adam, in the Precept touching the tree of knowledge: But then, first, let us not make more figurative or tropical locutions than need, or than there are. And secondly, whatsoever improper speeches there are found in Gods word; that should be proper, and plain, and easie, that is intended for the capacity and instruction of children. They should be told, and the common people also, what irreligious principles, those who plead so hard, for Their libertie of mans will, after all their tragical declamations, are forced to maintain, that so they may tremble to
set

set foot in such ways, as necessarily, and naturally end, among other things, in denying Gods foreknowledge of humane actions. For what good Christian is there that will not soon take check at this, though but meanly seasoned with Religion?

In the Question and Answer 83. he sheweth how Christ did exercise the office, of a Prophet, of a King, and of a Priest; of the last, in these words.

“As a Priest he prepared the sacrifice to be offered up to God, for us, and made intercession, both for his Disciples, and transgressours.

“Q. 86. What was the Sacrifice that as a Priest, he prepared to offer for us?

“A. But one propitiatory Sacrifice, which was himself, or his own body.

“Q. 87. How did he prepare himself this Sacrifice?

A. By giving up himself in obedience to his Father, a ransom for us, from sin and death.

“Q. 88. How did he that?

A. In that being made under the law for us, he accordingly yielded himself to death to bear the curse due unto us.

“Q. 102. How did & doth he more fully exercise his Priestly office in Heaven?

Hebr. 8. 1, 4.

and 9. 14.

Psal. 110. 1, 4.

Lev. 8. 9. With

Hebr. 7. 27.

and 9. 12, 24.

and 7. 25.

“A. He in his Ascension offered
“and presented himself, as the prepared
“Sacrifice to his Father, and was there-
“by consecrated the great high Priest
“entred within the veil, with the ver-
“tues of his own blood, to appear in
“the presence of God for us, and to
“make intercession.

The preparatives, that were, to Christs death, or Sacrifice of himself, we may call those infirmities, which together with our nature, he took upon him: meaning not personal infirmities, as diseases, or distempers, of this or that sort, but such as accompany mankinde in general, hunger, thirst, weariness, fear, pain, grief, and mortalitie: we may reckon also his devout obedience, his humilitie, & voluntary humiliation, or empoverishing of himself, his vehement supplications, with strong crying and tears. As these, did forego his Sacrifice, so did they prepare for it: but that his death should be a preparation to his Sacrifice, and that his Sacrifice should onely be prepared on earth, and offered in Heaven; is a new part of learning, and soundeth somewhat strange, out of what shop soever it came and to what purpose soever it was first forged.

Our Church hath taught us, that Christ suffering upon the cross, did make THERE, a full, perfect & sufficient Sacrifice, oblation and satisfaction, and our Saviour said upon the Cross, *It is finished.*
And

And when the Apostle to the Colossians, c.2.v.14. saith that the handwriting was blotted out, and taken out of the way, or, out of sight, and (to make it past all fear of ever being produced against us) that it was nailed to his cross, that is, cancelled, and torn in pieces; there needeth nothing more to be said, to let us know that there needeth nothing more to be done, for perfecting the Sacrifice and expiation. For whether he speaketh in reference to the Ceremonial, or the moral law or both, it was a full and complete Sacrifice to the purpose intended. And holy Scripture plainly speaketh of his death, and Sacrifice, as precisely the same: the altar being the cross, and no other propitiatory Sacrifice, but his body crucified and dead. Hebr.9. 26, 28. Christ must not *offer* often, because he must not *suffer* often, and he must not *suffer often*, because it is appointed for men *once*, and but once to die: To *offer*, and to *suffer*, and to *die*; are in this case, made the very same thing. And even in common speech, and in common sense, the sacrifice of any thing consisteth in the killing of it: and if it be of a thing inanimate, then it consisteth in the consuming of it: but neither killing nor consuming, is the preparing of the Sacrifice. Where was Christ slain? was it not upon the earth? yes: and shall he be sacrificed in heaven? or where was ever the killing the sacrifice, called the preparing of it?

There was among the Jews, the Preparation of the Pass-over; and the killing of the Pass-

over, and the eating of the Pass-over, these three. It is true that the killing of it, did prepare for the eating of it. But the eating of it, was the *Sacrament* of it, not the *Sacrifice* of it. The places or texts of Scripture, such as carry any colour, may be considered. Hebr. 8. 4. *For if he were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the law.*] From which words, he may as well gather, that Jesus Christ was not a Priest at all, upon earth, as that he did not complete his sacrifice upon earth: but it was granted he was a Priest in preparing the Sacrifice. Answ. to Qu. 83. By shewing the meaning of that place, his mistake will appear. The Apostle preferreth Jesus Christ before the Levitical High Priest, among many other respects, in this for one, The place, where now he is. Our High Priest is in heaven, made higher then the heavens, c. 7. v. 26. c. 8. v. 1. A minister of the Sanctuary, vers. 2. that is, The Holy of Holies, the Oracle, or most sacred Quire, wherein, under the law, the High Priest onely did officiate: which place, as formerly, it did typifie, so here it doth signifie heaven it self. On this, dependeth the fourth verse: wherein he proveth that if Christ be a Priest, as that he was taken for granted; he must be a Priest in heaven, for if he were on earth, he should not be so much as a Priest, much less a High Priest. For Priests on earth offer gifts prescribed by the Levitical law: such gifts Christ did not offer: such a Priest therefore
Christ

Christ was not, he was not of the tribe of Levi: no Levitical Priest, therefore he offered no Levitical gifts: other earthly Priests there are to do that. Therefore must he be a Priest offering in heaven, or no Priest at all. Now our Catechist should have considered, how these words, in verse 4. are brought in, and to what they belong, the Apostle speaketh not now of sacrifices, slain and offered in the Temple, by the Priests; but of such oblations as were made by the High Priest in the most holy place, into which he entred once a year, and thereby did shadow out our High Priest, who entred into heaven, and offered there such services as we needed, after that he had finished the Sacrifice of himself on earth.

In this Epistle are often mentioned, and distinguished, gifts, and sacrifices: in this fourth verse, onely gifts are named; all sacrifices are gifts, but all gifts are not sacrifices. Our High Priest being ascended into heaven, offereth, as a Gift, not as a Sacrifice, himself; and the merit of his passion, as the High Priest carryed the blood into the Oracle: And as Aaron did bear the names of the twelve tribes upon his breast, so doth our High Priest, the names of all his faithfull people: he offereth prayers for them, and incense with their prayers, that they may be accepted.

But especially he would abuse his Reader here upon the Homonymie or ambiguitie of the word, *offer*: which though by frequent use it be in some sort

sort appropriate to sacrifices, yet is it sometimes otherwise used, as, To him that smiteth thee on the one cheek, *offer* also the other; and, if he shall ask an egg, will he *offer* him a scorpion? it may mean no more than to tender, exhibit, shew: no more than to proffer, produce, or bring forth: as much as to present, or represent, if we take this word, after the Latine use, which is, to bring forth any thing and make it present. *Suetonius* of the Emperour *Claudius*: *pænas parricidarum representabat*, he would see them suffer before his face, or in his presence. Such is the use of it in *Cyprian*, and often in *Tertullian*. And in this sense did our High Priest offer himself at the throne of Majesty; on the *cross* he offered his *Sacrifice*; but in *heaven*, he presenteth his *Gift*, his body, his merits, his prayers, his incense, our names also, or persons, in some sort; gifts or services, all of them, but *Sacrifice* none of them.

These two words [*offer* and *present*] are coupled together in the Answer thus. He in his Ascension offered, and presented himself as the prepared Sacrifice to his Father] To offer a prepared Sacrifice, is one thing; which Christ then did not; it is another to present himself, who was before offered in Sacrifice; and thus did our Priest and Advocate, and Intercessour, appear in the presence of God for us, *Hebr. 9. 24.*

So this is the abuse, to make us beleeve, that because whatsoever is presented *may* be said to be *offered*, therefore it must be offered as a *Sacrifice*.

Another

Another Text is, Psal. 110. *Thou art a Priest for ever.* The eternity of his Priesthood can be no where but in heaven. Therefore, no where but in heaven was his Sacrifice perfected. Thus he seemeth to argue thence, *Answ.* Priest, and Sacrifice, are relative, where one is, the other is also. A priest must offer sacrifice; but it is not requisite that he should do it always *in actu exercito*, it is enough that it be done *in actu signato*; that is, that he *will* offer, or *hath* offered, or *can*, according to Law and Rite, offer sacrifice. Jesus Christ *is a Priest for ever*, but he doth *not ever*, or always *sacrifice*. The Sacrifice was offered but once (and how often doth the Apostle rehearse that word *Once*?) by vertue of which, he was consecrated a Priest for ever. One Text more Hebr. 9. 12. *by his own blood he entred into the Holy place having obtained eternal redemption for us*] *Answ.* But this blood was shed upon the cross, as the bullock and the ram, were first slain, and then their blood was carryed into the most holy place. The Sacrifice was without, the Application of it, was within the veil.

Having obtained] that is, formerly by his passion, and this Redemption thus obtained, *before* his Ascension, is called eternal, because it did abide and continue; so that there was no need of any second, any other Redemption, to follow after his Ascension.

"Q. 160. *Who is the head, and go-
vernour of this Church?*

Eph. 5. 23.

& 4. 5. 11.

12.

2 Cor. 12. 8.

"A. Jesus Christ himself is the one-
ly head and Lord of it, though he sub-
stitute others, for helps of govern-
ment, and usefulness therein.

"Q. 161. *What be they?*

"A. For more inward growth and
helpfulness, he hath given Apostles,
Prophets, Evangelists, Pastours and
Teachers. For outward order, Bishops
or Elders and Deacons.

The Church is considered two ways. (1) Gene-
rally, consisting of all those who are joyned toge-
ther in profession of Christianity and outward
means of salvation, (2) more especially, consist-
ing of those who are the best and principal, united
to God in faith and love.

The former of these, is termed the Church vi-
sible, or, The *many called*: the other, is termed the
Church invisible, or, The *few chosen*. The visible
Church Catholick is the whole number of profes-
sing Christians thorowout the world, All that in
every place call upon the name of Jesus Christ.
This great body, or societie Ecclesiastical, contain-
eth, and comprehendeth under it, as parts of it, all
the parish Churches, all Classial, Diocesap, Pro-
vincial, and National Churches.

Of the Catholick invisible Church, Jesus Christ

is the onely Head and Lord: but he hath not substituted any other in his stead, *nisi vicarium spiritum sanctum*, unless the Holy Ghost. He hath indeed appointed officers in the Church visible; which officers have hitherto usually been divided into two sorts: first, Temporary & extraordinary; and secondly, Perpetual, and ordinary: which division, I think, it had been better to retain, than to give us a new one, which will not hold. For certainly the Apostles and Evangelists, did govern outwardly; and as certain it is, that the Bishops or Elders did teach, and feed the flock of God, for inward growth and helpfulness, Acts 20. 28. and 1 Pet. 5. 2.

It should seem that he means here, The Catholick Church visible; for such was the Church he described in Answ. to Qu. 158. "*A company of men called out of the world, and gathered into the worship of God.*" In this Church indeed our Saviour hath set officers, 1 Cor. 12. 28. in which whole chapter, the Apostle treateth of this kinde of Church: and it is true also that Jesus Christ may be said to be Head of this Church, in regard of the Graces of Edification, derived from him, for the Offices, Ministry, and Government of his Church, and in regard of the common benefits, and common gifts of a spiritual kinde: and thus is said v. 12. So also is Christ: where he meaneth, by Christ, this Body of the Catholick Church visible, of which he is in some sort the Head; and which is, in some sort his Body, and therefore called Christ. Though most properly he
is

is, as most commonly he is said to be, Head onely of that Body, whereof he is also the Saviour, *Eph.* 5. 23. which as his Spouse, or wife, shall live and reign with him for ever in heaven. And I have some reason to think, that our Catechist did not intend, in this place, so much to exclude the Bishop of Rome from being the spiritual head of the Christian world; as he did intend to exclude the Christian Magistrate, from ruling in a National, or any other particular Church.

Many years now past, that the King of *England* should be called *Head* of the Church, offended the parties of each extremitie: As those of our own were sorely troubled at it; so was it the point or sting of the charge against the *Bishop of Rochester*: & when *Hadr. Junius* was blasted from *Rome*, for that in the Dedication of his Greek *Lexicon* to *Edward the VI.* he called him Supreme *Head* of the Church of *England*; he pleaded for himself by letters, to the Court of Cardinals, that here with us, to clip the Kings Title, was almost as Capital, as to clip his Coin.

Howbeit, it was thought fit, in the beginning of the Queens Reign, whether to alter it, or explain it, by putting *Governour* in stead of *Head*. More, as I suppose, out of charitable condescension, then any necessity, or harm in the word; inasmuch as the word doth not note any internal efficacy or influence, but onely outward regiment; the title or term of [*LORD*] being as liable to exception, both the
one

one and the other signifying no more then Superiority or pre-eminence: and a King or Queen regnant, might as well be called Head of these National Churches, as *Saul* was called by *Samuel*, Head of the tribes of Israel, 1 *Sam.* 15. 17. And that argument had with it more fallacy, then civility, which some formerly have used: *Omnes filii participes*, &c. All that are sons, are partakers of chastisement or Discipline: No true, or right-bred son that is *extra Disciplinam*: Therefore the Supreme Magistrate being a Christian, must be censurable as others are, because he is a son of the Church. But of what Church is he a son? of the Church Catholick he is: but of a particular or local Church, of this or that denomination, he is the Father, not a son: nor any member is he, but the Head. But I return, and attend upon our Catechist, with my suspicion to his

“ Qu. 287, *What is the Magistrates
Dutie?*

“ A. To execute judgement and justice impartially, protecting and encouraging them that do well, and punishing the evil, and endeavouring to the utmost of his power, the peace and welfare of the people under him.

Rom. 13.3,4,
5.
Psal. 82. 1,
2, 3, 4.
and 72. 2.
Fer. 22. 3.
1 *Tim.* 2.2.

Nothing is here of the power of the Magistrate in matters of Religion; *That*, is left out of his Commission

mission in this place. This being so great a Controversie at this present; and this so proper a place to have spoken to it, I think my negative argument will hold good; He sets down nothing of it here; therefore he beleeves it not; therefore he would not have it taught. One of his Texts in the margin, if he had marked it, speaks of Godliness, as well as Peace, 1 *Tim.* 2. 2. and since he hath thought good to alledge some texts out of the Old Testament, the proper place indeed where to inquire, what authority Ecclesiastical, Kings and Supreme Powers, have by Gods allowance; he might *there* have found evidence enough for that claim. But there hath scarce been known any man, that hath a teeming head, or goes big with new fanfies, and chooseth to leave the *common-road*, rather than *walk by vote*, that ever cared much for the Magistrates intermeddling in the Church, or matters of Faith, but is ready to cry out of Sacrilege, and encroachment upon Christs royal office; and scornfully to ask, if God be not able enough to defend his truth, but must be beholden to men. It is one of the many points wherein the old and new Donatists do meet. *Optatus lib. 3. Donatus solito furore succensus, in hac verba prorupit, Quid est Imperatori cum Ecclesia?* Let worldly Potentates look to the peace and welfare of their Realms, and let the people alone with their Religion.

But that I be not thought somewhat too quick, in gathering his denial of the Magistrates office *circa sacra*, from his omission of it in this Answer, or out
of

of the doubt raised out of his Answer to Qu. 160. I pray give me leave to call to minde the complaint that he makes to his Reader of the *Open Door*: For speaking of his own opinion, that is, the Universalists Doctrine; and of the Doctrine of the seeming Orthodox, and comparing them together, and likening them to *Tamars* Twins; he saith, "That his own Doctrine is indeed the elder, and came forth first, howsoever the world, like the midwife then, will needs have the other Doctrine the Eldest, and would have a scarlet threed upon it, establish it by a bloody Civil Sanction.] So may we know, what they are in his account, *Bloud-thirsty* men, that think of settling their Religion by Authority: and yet it is the same man, who very lately, hath sent abroad a piece to tell the world, how much the Principles of the Orthodox have contributed to breeding of the Quakers: giving instance in six particulars; the last whereof is, *Their vein of Allegorizing*. If he be pleased to sweep his own house first, and begin to them in his example, it is somewhat probable, that they will do what they think fit to be done in that matter.

In the mean time, and untill they reform their vein of Allegorizing, I would, with all due respect, beseech him, to forbear his vein of scoffing; the which of the two, doth bring the greater prejudice to Religion, and doth more expose it to contempt of strangers: as when he calleth his brethren that dissent from him, *Minishers of the Gospel*, and *Ortho-*
C *Phili-*

Philistines. For as they who please themselves in this humour, do more revive the memory of *Martin Marprelate*, with his scurrilities; so if they further add any invectives whatsoever in a critical season, against either Academy, or Clergy; they too much resemble in face and feature, that bastard brood, which yet now must be left at some others door; the lamentable and besotted persons above-named. They who set on foot new opinions, should do it modestly, if not timorously; or else with evident, and invincible proof, or demonstration. If his differing doctrines be indeed true, yet are they but new, yet are they foreign, and, as I may say, intruders, to the constitution of our Church; and I hope he doth not think his adversaries to be so very weak, as to be flouted out of their possession.

And the same man it is (to give another instance that the same man is not always of the same minde) who in the Dedicatory before his *Caveat*, commendeth the Magistrates, or the Parliament, as having done worthily in the Act they made to prevent and punish blasphemy against God; and would have them stop the spreading of blasphemy against Christ (so he calleth the opinion of the seeming "orthodox") by the like provision.] that which is one while a bloody Sanction, at another time he thinketh were a good deed. And whether the two Doctrines he speaketh of, be like the twins, or no; he is but too like the father of the twins: he is very fervent in the case, till he perceives
it

it come too near himself, and his own partie;
and then, as the persons varie', the case is al-
tered.

Joh. 1. 17.

Rom. 3. 20, 21.

Gal. 3. 19, 23-24.

Qu. 167. What call you the Law?

A. The doctrine given by *Moses*
“for convincing of sin, and for a School-
“master to tutour men to Christ.

*Qu. 168. How is that Law, as gi-
“ven by Moses divided?*

A. Into Moral, Ceremonial, and
“Judicial.

*Qu. 170. Why did God give the
“Moral Law?*

*Rom. 5. 20.
and 7. 7.*

2 Cor. 3. 7.

A. To discover our sin, and cur-
“fedness, that so we might the more
“gladly embrace his son.

*Qu. 193. Doth the Law yet continue
“in its force?*

*Rom 6. 14.
and 10. 4.*

*Gal. 3. 25.
and 4. 4, 5.*

A. Not to us, as to the Jews be-
“fore Christs coming, because he is the
“end of it, for righteousness to every
“one that beleeveth, and hath by his
“death redeemed us from under it.

*Qu. 196. Is the Law then of use to
“us now.?*

1 Tim. 1. 8.

A. Yes verily, if it be used law-
“fully.

Q. 197. What is the lawfull use of it?

C 2

A. First

Rom. 3. 20.

and 7. 7.

1 Joh. 1. 8, 10.*Rom.* 5. 20, 21.*1 Tim.* 1. 8, 9,

10, 11, 15.

Psal. 81. 9, 10.*Rom.* 8. 4.*Jam.* 2. 8, 9,

10, 11.

Rom. 3. 21.*2 Tim.* 3. 14,

15, 16, 17.

Rom. 8. 4. and

13. 8, 9, 10.

Gal. 5. 14,

16, 18.

" *A.* First to shew us what is sin, what
 " not, and so to convince us that we
 " have and do sin.

" Secondly, to shew us the need we
 " have of Christ, and his Sacrifice, and
 " the cause to bless God for him.

" Thirdly, to shew us what we may
 " expect to be effected in us by the
 " grace of Christ, and how short we are
 " yet of it.

" Fourthly, to witness to Christ, and
 " the grace in him.

" Fifthly, it with all other Scriptures
 " is profitable to instruct, exhort, and
 " rebuke, &c.

" *Qu.* 290. *But oughtest thou not to*
 " *walk in the observation of the Ten Com-*
 " *mandments given by Moses?*

" *A.* In walking in the truth, as is
 " expressed, and so acting forth faith
 " and love, I do observe and keep al-
 " so those commandments, because in
 " walking after the Spirit, the righte-
 " ousness of the Law is, and shall be
 " fulfilled in me.

The brief Instruction to be gathered out of these
 Questions and Answers, is this: that the Law (that
 is, the Decalogue or ten Commandments) is of
 good use to bring us to Christ: but after that we be
 brought

brought to him ; then his Grace and Spirit be sufficient to direct us , so that we shall not much need the Law to be a Rule to us, at leastwise not regard it more than any other piece of Scripture.

To this I answer: We have hitherto in our Church been taught , and have learned, that the Decalogue is a Rule directing, and, a Law binding, even justified and regenerate Christians , though otherwise than it bindeth persons unregenerate.

Artic. 7th of the 39. Though the Law given by *Moses*, as touching Ceremonies do not binde Christian men , nor the civil precepts be of necessity to be received , yet *no Christian man whatsoever* is free from the obedience of the Commandments which are called Moral. No man , be he never so perfect a Christian. So the Articles of K. *Edw. 6.*

Assemblies larger Catechisme. The Moral Law is a Declaration of the will of God to mankind , directing and binding every one, as well persons regenerate as others, to perfect and perpetual conformity and obedience thereunto.

The Congregational Churches in the Declaration of their Faith chap. 19. § 5, 6. The moral Law doth for ever binde all, as well justified persons as others to the obedience thereof, and is a Rule of life to true beleivers, as well as to others.

Thus have these taught, agreeably to the Catechismes and Christian Institutions of other reformed Churches , and writers. For whether they have made the ends and uses of the Moral Law , fewer,

or more; this hath still been one; to be *Norma vivendi*, a Direction to order our life by. We thought, we had attained hitherto, to walk by the same Rule, and to be of one minde in this matter, whatsoever our other differences be; And why this Authour should by teaching otherwise draw away disciples after him, let him see to it.

“*Open door*, Preface. § It's injurious. [Many “preachers in stead of Gospel-preaching, become “teachers of the Law, and jumble Law and Gospel “together: so that they neither preach Law nor “Gospel, but a mingle mangle of both, not “knowing what they say, nor whereof they affirm, “talking of Duties to them, who want Principles “to perform them rightly] by these words of his, it should seem, that ~~the~~ the Law, must not be a Rule of Duties, to persons unconverted; so it must be no Rule at all, to any person whatsoever.

But I prove, that the ten Commandments, even *As given by Moses*, do oblige justified persons, to the Duties therein enjoined. First, by Scripture. When Jesus Christ came, he confirmed the Law Moral, Matth. 5. 17. *Think not that I came to destroy the Law, I came to fulfill it.* Now that he meant the Law Moral, and that *As given by Moses*, appears by the following explication of the several Commandments, vers. 21. and 27, and 33. Matth. 22. v. 38, 39. He gave the sum of the first and second Table, calling them the first and second, the two great Commandments. Moses gave the Law, in
ten

ten Precepts, and two Tables, and as so given, Christ confirmed it.

The Apostles also in their Epistles, exhort Christians to the Duties of the Law, *As given by Moses*; as well for manner, as matter. *Jam. 2. He that said, Do not commit adultery, said also, Do not kill.* And the Apostle Paul, *Ephes. 6.* calleth the fifth commandment, *The first commandment with promise*; the first, to wit, of the second Table. *Moses* gave the Law in ten precepts, and two Tables, and *as so given*, the Apostles do mention it, and urge the Duties of it.

Secondly, I prove by his own words, the Law to be a Rule to them that are in Christ. Qu. and Answ. 197. he saith, The first lawfull use of the Law, is, to shew us what is sin, and to convince us that we do sin; that is, that the regenerate do sin, as appears by his Text, *1 Joh. 1. 8. If we say we have no sin, &c.* How can the Law shew us that we do sin, but by being a rule against which we sin. Then next he alloweth the Moral Law, to be profitable with all other Scriptures, *to instruct, exhort, rebuke, &c.* indeed he doth not say, to direct, rule, binde, unless these be contained in his, &c. But if all other Scripture be a rule or Canon to us, in belief and life, why may not the Decalogue be so also? or what reason can be given, why the Decalogue written in the 20 Chapter of *Exodus*, should be of use above other Scripture to discover sin, and convince men, *Before* Justification; and yet after Justification, should be of no more use, then other Scriptures are, to rule and direct us in our

obedience? for plainly he teacheth in his Answ. to Qu. 197. (What is the lawfull use of the Law?) That for justified persons to use the Law as a Rule of obedience, *More* then other parts or places of Scripture, is to use it unlawfully.

“ Qu. 197. he saith, The Law sheweth what
 “ we may expect to be effected in us, by the Grace
 “ of Christ: and to that Qu. Oughtest thou not to
 “ walk in the observation of the ten Command-
 “ ments? the Answer is, In acting forth faith and
 “ love we keep the Commandments, because in
 “ walking after the Spirit, the righteousness of the
 “ Law is fulfilled in us, *Rom. 8. 4.*

I answer, First, that place now named, I beleeve, he misunderstandeth; for he taketh it to be meant of Sanctification, whereas, most probably it is meant of the righteousness of Justification, as is evident by conferring the fourth verse with the first, being both of the same import.

Secondly, Whatsoever the teacher intends to sow, the scholar may likely pick up here, a seed of Enthusiasme: for, if walking in the Spirit, and grace of Christ, and Acting forth faith and love, do bring a *Supersedeas* to the ten Commandments; then why not to all the Scripture as well? why may not the written word in general be thought needless to teach us our duties, or minde us of Comfort, Reproof, or Instruction? since this may be as well supplied in us, as the righteousness of the Law is fulfilled in us, by walking after the Spirit. But the Spirit of God
 directs

directs us by the word, not discharging it, but causing us to understand, beleeve, embrace, and remember it.

Thirdly, whereas he produceth that text in the margin, *Rom. 13. Love is the fulfilling of the Law*, to prove that if we act forth love, we shall not much need to walk in the observation of the Decalogue. I shall now endeavour to shew his mistake.

To fulfill, is taken two ways; First, to perform perfectly: *To fulfill all righteousness, Matth. 3. To fulfill the Ministry, Coloss. 4.* And thus the Ceremonial Law of *Moses* was fulfilled, while the Priests, Levites, and people, performed the rites and Ordinances which were enjoined them. Secondly, to bring to an end, issue, or event. So Predictions and Prophecies, Types and Figures, are said to be fulfilled, when the things are come to pass, which those did fore signify: *So the Scripture was fulfilled which saith, He was numbred with the transgressours:* and thus the Ceremonial Law of *Moses* was fulfilled, when Christ came and died for us, and put an end to it.

Now of these two significations of the word [*fulfill*] in this sentence [*Love fulfilleth the Law*] he seemeth to take it in the latter sense, as if it were said, The Spirit of God and Grace of Charity, hath made the Law out of Date, and put a final period to it; so that now it is not to be regarded any otherwise than the prophecies and shadows which have accomplishment in Christ: whereas the word *fulfill*,
is

is not to be taken in this sense, but in the former. And yet if he doth take the word, *fulfill*, in the former sense, namely, *perfectly to perform*, as the word is taken there, (understanding the while, perfection of parts, not of degrees) then, he is mistaken in thinking that love fulfill the Law *per actus elicitos*, doing it self all that is required, whereas it doth not fulfill the Law otherwise than *per actus imperatos*, by setting others, other faculties and graces on work. The Sun giveth light to the world, *per actum elicatum*; it bringeth forth flowers and fruits, *per actum imperatum*. Love causeth us to be well and kindly affected, this is the own and proper work of it: but over and above, it layes a command upon us to be serviceable in several Duties. Love is not the fulfilling of the Law by elicit actions (for fear and trust, are required moreover in the first Table; upright dealing and mercifulness in the second) if it were, it should indeed bring some discharge to the Law; because it should contain in it self, all the several parcels of the Law: But because it doth fulfill the Law onely, by exciting us, or setting us on work, to do the several duties enjoined, therefore it is needfull, nevertheless, that the Law should still abide in place and force, that we may know what the particulars are that God requireth of us, and that we may do them out of obedience to his will, who commandeth these particulars to be done.

And certainly, Love is not more, a fulfilling of the Law, after that Christ is come, then it was before his coming:

coming: for to love God above all, was ever the sum of the first Table: and to love our Neighbour as our self, was always the sum of the second Table: and howsoever meant, the meaning was ever the same: and as much did charity put an end to the Decalogue, in the Old Testament, as it doth in the New.

One chief place of Scripture, by occasion of which, and by following the sound of it more than seeking after the sense of it, he is mis-led, and mis-leadeth others, is that which he quoteth to the Qu. 167. of *the Law being a schoolmaster to Christ*: which text, as some others also do, he mis-understands thorowout. For first by the Law, they mean the Moral, or ten Commandments; whereas indeed it meaneth the Law Ceremonial, chiefly, if not *onely*, which hath as much of the Gospel in it, as of the Law; the several rites and Ceremonies, being but *appendices Evangelii*, annexed to the Doctrine of the Gospel, then, though somewhat darkly, revealed. That the Apostle means this, and not the Law Moral, considered, as a Covenant of works, holding nothing for the present of a Saviour, appears by the scope of the Apostle to the Galatians; which is against them, that would have circumcision, and all the Ceremonies of *Moses* retained in the time of the Gospel, as necessary to our Justification in Christ: the very same opinion, that beginning at *Antioch*, the Apostles condemned at *Jerusalem*, *Acts 15*. The error of the beleiving Pharisees was not, that it was needfull to be circumcised, and to keep the ten Command-

mandments, but to be circumcised, and keep the Law of *Moses*, namely, that Law of *Moses*, which was of the same kinde with circumcision, which properly is the Law of *Moses*; the law *Moral*, being the Law of Nature, written in mans heart before, and by *Moses* ministry written out fair, in Tables of stone. Yet is it true that the Apostle speaketh in that Epistle against the Moral Law, so far as it was supposed to justifie us: but this he doth by way of argument against his adversaries; and not as if he made the cause of the Moral Law, and Ceremonial, all alike, in respect of retaining; or not retaining them; his way of arguing being, *à genere ad speciem negativé*. We are not justified by the Law, any Law whatsoever; therefore not by the Law Ceremonial.

And as our Authour mistakes the term [*Law*] here; so doth he also in the fourth lawfull use of the Law, which is to witness to Christ, quoting *Rom. 3. 21.* where it is said, that the Righteousness of Christ is witnessed by the Law and the Prophets. Where the Law, signifies the Books of the Law, not the ten Commandments. In the promise made to *Adam*, *Gen 3.* to *Abraham*, *Gen. 12.* is testimony given to *Christ* and his grace, and in all those places where *Moses* wrote of him. The Law and the Prophets, being the same in that place, that *Moses* and the Prophets, *Acts 26. 22.* *Moses* in his five books wrote of *Christ*, so did the Prophets.

So for the Law. The word *Schoolmaster* mistaken, helpeth

helpeth to deceive them further: for upon hearing of that, they presently imagine great rigour, and hard usage to be intended: they think of nothing but stripes and scourges, and ruling with a wooden sceptre, as if he must needs be an *Orbilus plagosus*, such a one as *Fr. Junius* met withall, that he complains of so much in his life: *Corpus suum exercitavit in corpore meo*: whereas the best authours that treat of teaching young scholars, as *Plutarch* and *Quintilian*, will not allow of striking of them. But be it as it may, for that: *Pedagogus*, howsoever through penury of words we be forced to turn it, is, *Formator morum*: such a one as was allowed and appointed to wait on great mens sons and heirs apparent, and to teach them how to behave themselves; and to frame their pliable and waxen age, to love of goodness, and practise of vertue, and detestation of vice, to fashion them betimes, so far as might be, for what they were to be another day. *Ῥοδωζεν τετρας*, so calls it *Constantine Manasses*, speaking of him that was Pedagogue to the Emperour *Augustus*: he did set him in right tune for his carriage, and made his behaviour congruous to himself, so great a Personage. Thus *Cyrus* had one who taught him before-hand, not to respect persons in matters of Justice, by reproving him for that he would have adjudged a coat, that was in question, not to the true owner, but to another whom it best fitted. And *Iulian* in his *Misopogon*, checks the soft and effeminate people of *Antioch* by his own education, which was no way
suit-

suitable to them: My Pedagogue, saith he, taught me, when I went into the Theatre, to look upon the ground; he would have him cast his eyes downward; not look up, upon the wanton and lascivious objects there presented to spectators.

His office likewise was, to accompany his young master, when he went abroad, or from home: Thus the famous *Cato*, the latter of the two, and the last of the Romanes, aged fourteen, when upon a visit he went to *Sylla*, being then at the height of his tyrannies; and saw the heads of the proscribed lye by heaps at the gate of his Palace, had a Pedagogue attending on him: and well it was he had so; for he talked so desperately upon their return, that (as my Authour saith, *semper postea adduxit excusum*) when ever after they were to go thither, care was taken that he might be searched lest the fierce youth should bear any thing about him, that might carry danger with it.

Yea, more than all this, the Pedagogue, did wait upon this his charge, when he went to school, to learn letters and literature: *Barthius Advers.* 21. 1. *Pædagogi sequebantur pueros heriles literis operam daturus*: and *Chrysostom* saith that the Pedagogue, is not contrary to the Master (*πρὸ διδασκαλῆς*) but joyns with him in the work, and prepares the scholar to take the lessons that are to be taught him: Manifestly distinguishing him from a Schoolmaster, taken in the common and vulgar notion. So our Authour, with many others, mistakes the second term, in, *lex Pædagogus noster*. Thirdly,

Thirdly, they mistake as much, and as ill, the word *noſter*; for, the [*Nos*] included in that Poſſeſſive, they take for particular Chriſtians now living, and for ſuch as ſhall hereafter live in the Church of God. Answer, to Qu. 167. *The law was given for "a Schoolmaſter to tutor men to Chriſt"*] men, indefinitely, and indifferently; meaning to humble unconverted Chriſtians in a ſenſe of their ſins, till ſuch time as they have attained peace and pardon, and then the Law hath done the work belonging to it; when they have attained faith, they are no longer under ſuch a maſter. Whereas the Apoſtle doth not ſpeak of particular perſons, nor of the differing condition and eſtate of a man before his converſion and after; Although it be true that the work of the Law, is needfull to prepare for Juſtification through Chriſt Jeſus, and a diſtreſſed conſcience makes way for ſaving grace and ſpiritual comfort; yet that is not it, which the Apoſtle teacheth there; he maketh compariſon (not between two ſeveral eſtates of the ſame perſon) but between two ſeveral people. He compareth the Judaical Church, and the Chriſtian Church; and conſidering them both together, as a congregative body, or one entire perſon, he ſpeaks of the ſeveral ages of that Body or Perſon. The Church of God under the old Teſtament was a Childe, or Heir in his minority: But the Chriſtian Church in the new Teſtament, is as a man grown up, or of full age: as if he had thus ſaid: We the Jews were under the law of
Cere-

Ceremonies, and circumcision, but now we are no longer so. For neither doth he say, in the present time, The Law *is*, but it *was*, heretofore a Schoolmaster to Christ. And lastly, they mis-understand the word Christ, in this sentence, The Law is a Schoolmaster to *Christ*. For they take *Christ* here for a *Saviour*, at large: as *faith*, in the next verse Gal. 3. 25. for *justifying* faith, or faith in a Saviour: whereas *Christ* here signifyeth, *Christ revealed*, or manifested in the times of the Gospel, as chap. 2. verse 4. *Our libertie which we have in Christ Jesus*, and chap. 6. vers. 15. *in Christ Jesus neither circumcision availeth, nor uncircumcision*: in the old Testament, it was something, now it is nothing. And *Faith* in the place now named, [*after that faith is come*] meaneth *Tempus Evangelii*, the Gospel, or Doctrine of *Christ* exhibited in the flesh.

Whereas therefore, they take the meaning of these two verses to be this; (Gal. 3. 24, 25.) The Moral Law, shewing what God requireth of us, and what the curse is, that is due to the breach of it; driveth us to Christ, and forceth us to seek a Saviour: but after we be justified by faith in Christ, we are no longer under that Law; the Apostle saith not so: but this it amounteth to, which he saith: The Ceremonial law under which ye would still continue, was but to train you up, and prepare you for the full manifestation of Christ incarnate, and now when Christ Jesus is come, the Church of God hath no more need of shadows and Ceremonies: their

their work is done, and we are freed from being under them any longer.

That this is the meaning of the words, and that *S. Paul*, by being under a Schoolmaster, meaneth not, Being under the spirit of bondage, (as some call it) and that he speaks not of Christian liberty, from the curse of the Moral Law, but onely from the burden of the Ceremonial law, is evident by that which follows in the fourth chapter. For they who were under this Schoolmaster, whosoever they were, were the mean while heirs or children, not servants, although in some regards not much distant from servants. A servant knoweth not what his lord doth: A servant knoweth as much as the heir doth, before he be of age, being kept in ignorance, little acquainted with his fathers minde, yet he knoweth that his father loves him, and will make him inheritour of his estate. But they who are under the malediction of the Moral Law, know not thus much; know not so much as this comes to; neither are they heirs, or lords of all.

The Jews, whiles under this Schoolmaster, were children; after Christ came, they were sons: they were sons before, but how? *naturâ, non libertate*, sons in their minority, and under tutelage. They were made partakers of Christ, but not of Christ fully manifested. So that the Apostle maketh opposition, betwixt these two, *Children*, and *Sons*, by sons understanding *adulti*, men of age. The difference of which words in the Apostles text chap. 3.

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vers. 26.

vers. 26. and chap. 4. vers. 1, 6. is not observed accordingly in some translations; though in some others it be: and among the former, Ours is. *Clement's Alex. Pedag.* 1. 6. υἱὸς καὶ λαὸν ἀπὸνδρωσεν, when he called them *Sons*, he meant they were men, to distinguish them from infants or little ones under the Law. So then there is nothing spoken by St Paul here, that giveth countenance to them that make void the force of the Decalogue to beleiving Christians: and though our Authour in expounding of the words, goes not alone; yet approved writers never go so far, as to teach that when a Christian hath attained faith, he is no longer under the Regulation of the Moral Law, though they teach he is no longer under the malediction of it.

“Qu. 216. *What is the Lords Supper?*

“A. An ordinance of Christ, in
 “which when he was about to suffer,
 “he appointed the Professours of his
 “name to take and break bread, and
 “eat it, and drink of one cup together,
 “therein representing and sealing the
 “further grace to be met with in him.

Professours] I do agree with him thus far, that our Saviour appointed *Professours* to eat; that is, that the Profession of Christian faith, doth warrant both

both the Minister to deliver, and the Communicants to receive, the Eucharist, if they be not under Church-censures, though they be not as yet endued with justifying faith, or saving grace; Otherwise, if competency of knowledge, and freedom from scandal, without convincing signes of regeneration, be not sufficient; it would follow, that the Sacraments should be, in their own nature intended, as badges or marks of difference, not betwixt Christians and Pagans, a Church, and no Church; but betwixt hypocrites and true beleivers: the converted, and the non-converted: and should serve to separate the Church visible, from the Invisible: and the Lords Supper should be as a fan to sever the wheat from the chaff: which to do is a work belonging to the last day, both generally, and respectively.

But that *Professours* should be appointed to break bread, this hath with it some umbrage and suspicion. For it doth seem to authorize, any Christian, though unordained, to administer that Sacrament. and this suspicion is increased, because in sixteen Questions and Answers, containing the Doctrine of the Sacraments, this is all the mention he maketh of any Minister, and this upon the matter is no mention at all. *To take, and eat*, belongeth to each communicant; but to *take and break*, is an action Ministerial; and by the Evangelists relating, and the Apostle repeating the Institution, constantly spoken of our Saviour *Christ* onely.

The Council of Trent framed a curse against those

those who held that all Christians have power to administer the Sacraments: but the Protestants answered, that they were not concerned in it. It might touch the Anabaptists, whom they opposed, as much as who most: And *Bellarmino* rehearseth *Calvin's* words, relating to that Curse or Canon; *Nemo sanus Christianos omnes, &c.* that is, no man that is in his right senses, doth think, all Christians have power alike in administering the Sacraments; and concludeth thus, *itaque cum Calvino nulla nobis hoc loco controversia est*: who should administer the Eucharist, in this we differ not, saith he, though we be not fully agreed, who should administer Baptisme.

Therefore, whether it were carelessly done, or purposely, it was ill done, to teach that Christ appointed *Professours* of his name, (Christians at large) to *take and break bread*, (to administer the Lords Supper) a doctrine disclaimed by all Christians, but Anabaptists.

“Qu. 265. *When shall the dead be*

1 *Thess.* 4. 16. “*raised?*

1 *Cor.* 15. 23,

24.

Rev. 20. 4, 5.

“*A.* They that are Christs at his coming, and the rest afterward.

There is no ground for this answer in any of the Texts quoted, there is some colour indeed out of the first of them, if you take it alone, and separate
from

from the verse foregoing, and the verse following ; The Dead in Christ shall rise first : the Apostle doth not mean that those who are none of Christs shall be raised next, or in the second place , for he compareth not together the raising of these two sorts, namely, the Dead that are Christs, and the Dead that are none of his; but he compareth, of those that belong to Christ, the dead, and the living : or the raising of the dead, and the changing of the living : so it followeth : *Then we which are alive and remain, shall be caught up together with them, &c.* But the other two have not so much as any colour at all: for that in 1 *Cor.* 15. speaketh not of the Resurrection of the unjust : and that in *Revel.* 20. speaketh not of the last Resurrection.

Now I come to the Quest. and Answers that look toward the *Cinque-Points*, which I have reserved to consider together, howsoever scattered thoroughout the Catechisme.

“ Qu. 57. *Is there then no escape from this misery ?*

“ A. Yes, the same God that created us at the first, had Love, Power, and Wisdome enough to help us , and hath devised and provided help for us.

This Answer is true, and without exception ; save that here seemeth to be a reasoning, from the power

of God, to his act: he *hath* done it, because he *can* do it, which is not safe.

And considering the usual argumentations of this sort of men, I do suspect herein, a Dark, but Dangerous insinuation, That God hath done for us all that he could do, and that Man thinks fit he should do. He that speaks but darkly, is oftentimes best understood, and made out by his companion; and that shall now be the Authour of *Ἐπιπορευματα*, p. 33. How dwelleth the love of Man in God, if having means and opportunity in his hand to relieve the whole world of mankind, without the least inconvenience to himself, he yet shall suffer the far greatest part of them to perish, without intending relief to them.]

Which conceit, when it is once taken in, and while it is made use of, though not improved, doth unavoidably expose men to *Epicurcan Atheisme*: for when they shall see in those things, wherein we walk by sight, and not by faith, as we do in the mysteries of faith; when they shall observe in the world, that God Almighty *doth not* do all the good that we may well think he can do; and that he *doth not* free the creature from the servitude that it yet groans under; and *doth not* put forth his helping hand, without the least inconvenience to himself, for the relief of man and beast, but suffers evils and miseries to continue and abound; It must needs follow, that being poisoned with this principle, they should hereupon be tempted, to doubt of, perhaps to denie, either God

him-

himself, or his Providence, or his Power, or Wisdom, or Goodness. But the Prophet *Malachi* saith, God had *residuum spiritus*, yet he made but one: so hath he infinite treasures of power and goodness: yet it pleased him to deal according to his infinite wisdom, and not according to our thoughts. This is but a chip of the old *Marcion*: and when time shall come, God will be cleared and justified, in his sayings, and in his doings, and all his holy attributes, with little thank to the censorious.

“Qu. 93. *For whom was his Death a satisfactory ransom?*

“A. For all.

“Qu. 94. *How doth that appear?*

“A. The Scriptures plainly affirm it so, telling us, that he died and gave himself a ransom for all, tasted Death for every one.

The controversie is not, Whether Christ did die for all, or no: but how, and in what sense, it is so said. There be many places of holy Scripture, and many arguments, not easily solved; because, as I think, insoluble; which are brought to prove, that Jesus Christ did suffer death for all men: But when it is also said, that he died for his sheep; and for his Church; and that for whom God delivered up his son, to them he giveth all things, and when his

Death, Resurrection, and Intercession, do as in a chain, one draw the other, *Rom. 8.* And when it is certain, that God doth not give all things to all men, as namely, not Faith and Repentance; we are of necessity put upon it to distinguish: which we do so as to satisfie our selves; yet finding withall, that Contention is fed with a fire that is unquenchable.

We beleeve, as our Church hath made profession, and taught us, that the Son of God did offer a full, perfect, and sufficient oblation and satisfaction, for the sins of the whole world, and that he died for every man. And although notice of this be not given to every man, or all the world; yet may it be given, and truly declared to them.

Such love did God bear to Humane nature, or all mankind, more than to the lapsed Angels; that there was, and is a possibility for every man whatsoever to be saved, though he do not perform the Law, or Covenant of works. Gods justice is so far satisfied, that way is made for mercy, pardon, and favour. Nevertheless, for the actual participation of benefit by Christs Death, and application to each particular person, there is more to be done, than what is done by Christ for all the world. The fruit of his passion, as to life eternal, is derived onely to his body mystical, to such as are more nearly united to him, than by the common Relation, or kin, or claim of humane nature, which he took upon him, and for which he suffered. And although by his blood he obtained, as well Universal, as eternal Redemption.

demption; yet by Faith in his blood are we justified. And he who is said to be the Saviour of *all men*, is said also to be the Saviour of *his Body*; that is, of such as partake of his Spirit, and are subject to him, and joyned to him, as the parts of the Body are to the Head : So all men are not.

In this Nation at some especiall times, comes forth a General Pardon: in which case though we set aside the Exceptions, or the excepted; Those persons to whom it is really and truely intended, must sue out their pardon: otherwise, they may be supposed not to accept of it. And if then, any shall urge the Term, and Title of the General Pardon, and insist, without end upon this, That a pardon it is, and such a pardon as is general to all the people, without taking notice of any thing else further to be done; he that hath but small skill, can easily see, how weak such kinde of reasoning is.

Now whereas Faith is Gods gift, and he bestoweth his Spirit where he will, and man cannot beleeve of himself, nor perform the condition required; here beginneth the first overture of that secret difference that is betwixt man and man: and here first openeth it self, the great mystery of *Election*, in that the Ransom, or Satisfaction which God hath accepted, as general, and sufficient for all men, that *whosoever beleeveth should not perish*; doth not actually, and efficaciously, profit all men to life eternal, because to all men it is not given, to beleeve and perform the condition.

Whereas

Whereas others think best to distinguish here, the universal particle *All*; all, both Jews and Gentiles: or *all*, that is, the several kinds, or estates of men: or *all*, that is, all the Elect. I do now distinguish the Intentional particle, *For*: which denoteth the end, or intention; and sometimes moreover the effect of the Intention.

The death of Christ was *for all*, but not *for all alike*, or in the same manner, or with the like issue & event. He gave himself, and suffered sufficiently, with a *general Intention for all*; but efficaciously, with a *special Intention, for some onely*.

When we say *sufficiently*, we do not mean a mere or bare sufficiency, as if there were onely price and worth enough in Christs blood, to redeem all. As a rich man may have money enough in his chest, to relieve all the poor in the Town: But we mean a sufficiency with promise and proffer of benefit for all, yet not without a condition to be performed: As when a rich man doth give such a sum of money, to be by dole distributed to all the poor of that Town where he liveth: provided that they orderly attend at such a time and place to receive it. The Gift is intended for them all. But some it may be, had no notice of it: and perhaps some others have no minde to take it. Yet were the alms intended for them all, and to each of them who did absent themselves, it may be truly said, Had you waited as was appointed, you had received your dole. But so it cannot truly be said to such poor, as live in distant places, because

it was not intended, nor provided for them.

There is no possibility for Satan and his angels to be saved by the death of Christ, not onely because their nature was not assumed, but because Christs death in the purpose of God, was not ordained for them, as it was for mankind. This Proposition therefore [*If Satan beleeve, he shall be saved*] is not true, because Christ died not for him. But this Proposition [*If Judas Iscariot beleeve, he shall be saved, was true, because Christ died for him.*]

A favourite may procure a place at Court, for his friend in the Countrey; who nevertheless doth choose to live retiredly, and in the shadow, rather then in the view and glory of the world: the preferment in the mean time being ready for him, intended for him, and proffered him.

And that in this sense, our Blessed Saviour did suffer death for *all men*: as our Church hath framed the Answer; *Jesus Christ redeemed me and all mankind*, may be proved out of those words, 1 John 3. 23. *This is his Commandment, that we should beleeve in the name of his Son.* There is not onely a *Command* or *Commission* to the Apostles, *to preach* the Gospel to every Creature: But a *Command also* to every one that hears it, *to beleeve it.* Now, first, God doth not command any thing to be beleeved that is not true: and whosoever beleeveth in the Son of God, must beleeve, this at the least, that he died for him; therefore God commandeth every man that heareth the Gospel, to beleeve that the Son of God died

died for him. Now whatsoever I beleeve, is not therefore true because I beleeve it; but it must be true before it be beleevd: so for all those that are commanded to beleeve, did Christ suffer Death, and offer Sacrifice.

And if any man shall hold on the contrary, that Faith doth not consist in beleeving this or that proposition, as, Jesus Christ gave himself for me; but in laying hold on, and apprehending and receiving Christ a Saviour, and that this is the right object of that kind of Faith, which is given in command to every one that heareth the Gospel; Then I argue, secondly thus: God doth not command any thing that is impossible. I mean not, that is impossible to such a person as now he is, and at such a time; but that is impossible in it self to be done. But now it is a thing not possible or any way feafable, for me to lay hold on Christ a Saviour, unless he be ordained and appointed a Saviour for me: and this cannot be, but by Gods appointment and institution, setting him forth to be a common Sacrifice and propitiation: thus it is in life spiritual, even as in corporal life, and the course of nature, it is impossible to be fed and nourished by a stone, because it never was ordained of God for food. Therefore Jesus Christ did give himself a Sacrifice for all men that hear the Gospel: and as for them who never heard of him, he offered Sacrifice for their sins also: and whosoever shall go and tell them so, shall tell them but the truth. Although, untill they hear it, they do not sin, in not beleeving

believing it; as they do, who hear, and believe not. So much for the general intention, and ordination of Christs Death for all men.

But as there is this general Redemption, by means of that one Sacrifice for all men; so there is proper to those who are chosen to life, A special Redemption; which, as it proceeds from Election, Eph. 1. 4. so it consists in actual forgiveness of sins, v. 7. *in whom we have Redemption, the forgiveness of sins.* All men are no where said to be *elected*, All men are no where said to be *forgiven*. So some Redemption belongs to all; but, not every kinde of Redemption.

And that the intention of benefit by Christs Passion, was not alike to all, on his part; but more to some than to others; appeareth hence, that there was not the like application of it, made by him to all. He who offered himself a Sacrifice for the sins of all men, yet did pray for some onely, Joh. 17. 9. And God who gave his son, that whosoever believeth in him, should not perish, did absolutely intend, that the benefit of that promise should infallibly take place, in some, by removing that infidelitie, which might have hindred them, and by giving faith which enabled them, to perform the condition, and lay hold on the promise, for want of which faith, others are lost. If in time, and in execution, he dealeth not alike the fruit of Christs Death to all men; then may we safely gather, that his purpose and intention, touching the fruit of Christs Death
was

was not alike to all men. *Executio est speculum Decreti*, we may safely behold and view, Gods purpose and determination, in what he doth in time effect and bring to pass.

And if any man shall now murmur within himself and say: I know not whether I be of that selected number, for whom Christs Death was intended to be actually & every way efficacious; nor whether Gods love and good will be as much to me, as it is to any other, and shall thereupon neglect the duties of Gods law, and the means of his own eternal safety, giving ear to the whispers of some false teachers, by whom he is encouraged so to do, or at leastwise excused for so doing, rather than listening to the grave and wholesome advice, of our Church-Articles; which is, To receive Gods promises, in such wise, as they be generally set forth in holy Scriptures; I shall onely desire him to call to minde that saying of *Moses Deut. 29. Secret things belong to the Lord our God, but things revealed belong to us.* In which words the Man of God setteth bounds to our knowledge, and to our search, as once he did to the people at the foot of the mount, that they might know their distance and keep it, and not at their utmost peril, break thorow, and gaze. And whosoever he be that shall refuse, to entertain and embrace points of belief, and the Doctrine of godliness fully revealed; and in the mean time busily intermeddle with secrets reserved; shall add to disobedience, the sacriledge of curiosity, and may fear that God will
set

set his face against him, that shall dare to cross and thwart, in such a manner, so severe an Edict made known and published.

Having delivered, by way of Question and Answer, that Christs Death was a satisfactory Ransome for all, and that nevertheless the greatest part go to destruction, he proceedeth.

Qu. 96. How can that be if Christs Death was a satisfactory Ransome for their sins, what shall they perish for?

Joh. 3. 19.

Prov. 1. 24, 25.

Joh. 5. 40.

A. Because he here through coming a light into the world, they love darkness rather, sin against his mediation, and refuse to be saved by him.

Qu. 97. Was not his Death the Ransome for these sins too?

Rom. 5. 12, 18.

1 Cor. 5. 21.

A. Properly and absolutely it was not, so as to make the forgiveness of them due debt, but onely for the sin of Adam, and the sins that it brought upon us considered as before and without Christs coming, which was all the sin we were bound over to death by, and must have perished in, had not God sent him to die for us.

Qu. 98. Must all they then that sin against

"against his Mediation and the light and
"Grace thereby received, perish?"

Psal. 68. 21.

Prov. 1. 22, 23.

Ezek. 18. 22.

and 33. 16.

Act. 13. 39.

"A. All that persist finally so to sin
"shall, but not all that at any time sin
"such sins, for he can forgive them al-
"so, and doth, to them that repent of
"them.

"Qu. 99. *How can that be?*

Rom. 5. 16, 17.

"A. Very well, because of the su-
"perabundancy of the worth and merit
"of his Death beyond the demerit of
"Adams sin, and of all the sins that
"thereby he found upon us.

The Brief of these Instructions is this:

All sin, and sins whatsoever, Original and Act-
ual; of all men whomsoever, whether they repent
of those sins or not, do obtain at Gods hand for-
giveness as due debt, by means and vertue of Christs
satisfaction; those sins excepted which are against
the Gospel, and Christ coming a light into the
world, yet these may be forgiven too, if they be
repented of, because Christs gift for Justification
superaboundeth for the forgiveness of more sins
than Adams transgression brought upon us.

An accusation that is found to be false, rebound-
eth with greater force upon him that brought it: I
will not charge the Catechist with this opinion now
set down by me. It is charitable to think, he wrote
here, he could not well tell what: but I do charge
his

his words, his Questions and Answers with the collection abovesaid.

The worst of Pagans, may claim, it seems, as due debt, the pardon of their most atrocious crimes, because these are sins, that Adams sin brought upon them, Answ. 97. that Christ found upon them, Answ. 99] Original sin produceth, or bringeth upon us, all actual sins, as the root produceth the fruit. The greatest sins of all, those by the Apostle enumerated, Rom. 1. Sins against the law of nature, sins ripe to judgement, filled in measure and running over: such as for number, and greatness, and multiplication, follow one another till they reach to heaven, Revel. 18. 5. these all, if they be but against the Law of nature, and not against the Grace of Christ, claim pardon, as due debt, first, without asking pardon, (it is but just, and just it is, to give, or pay due debt, though it be not demanded.) secondly without *Repentance*: indeed for sins against Christs Mediation, there is a Condition or Proviso, that they be repented of: but none at all for other sins, they are forgiven absolutely, without further suit or service. So that according to this Doctrine, it is far better, to hold of the first Adam, as our Head, and as our Root, than to hold of the second, or to hear of him: For, by the first Adam, and the privilege procured for him, we are clear of our old debts, and by means of the second, we contract new.

If any shall say, to salve his words, from this

E

worse

worse than heathenish Divinity, that whereas he speaks *Answ. 96.* of sinning against Christs Mediation, he may haply mean that Mediation, which the works of Creation do speak, according to his Instructions *Qu. and Answ. 152, 153.* and that thus all hainous sins against the law of nature, may be said to be against the Grace of Christ; and thus the Sodomites might be said, to sin against Christs Mediation, obscurely intimated in that God gave them a pleasant countrey, and caused the sun to rise upon their city: To this I *answer*; He cannot mean the Mediation and Grace made known by the creatures, but must mean the Mediation made known by Christs Incarnation, because *Answ. 97.* he saith Christs Death was a Ransome for those sins that were upon us *Before*, and considered *Without*, Christs coming a light into the world: now I think Christs coming, cannot possibly be understood otherwise, than of his coming in the flesh; and *Answ. 96.* *He here-through coming*: that is, by his Death, as is plain by the Question. And howsoever, there were no sins before God did speak his goodness, in the heavens and works of Creation, or that can be considered without Christs Mediation supposed to be shown in temporal blessings. So that the sense which the words yeeld, cannot be, but as is said.

There be some opinions, if they be fit to be rehearsed in Christian ears; need nothing but their mere rehearsal for their confutation, for their detection, I love not to rake in this worse than Pelagian

gian puddle, where the Preaching of the Gospel is so far from being made a benefit or a blessing upon a People, that Christians, and none but Christians thorowout the world, are capable of being cast away or perishing. But for his Pelagian Crambe (I call it so, as by him urged) of the Universal particle [*All*] he hath alledged two texts. One, Rom. 5. 18. *By the righteousness of one the free gift came upon all men, to justification:* the other 1 Cor. 15. 22. (for I take that verse and not the 21 to be meant, as being the parallel place). *In Christ shall all be made alive:* concerning this last place, whether it be the 21, or 22, or both, somewhat is to be premised, because it may be diversly understood. I think it is to be taken of a glorious vivification, or Resurrection to life: for this properly is a Resurrection: and of this onely is treated, in that whole chapter; for the wicked or cast-aways shall arise, not by efficacy of Christ the Saviour, but by sentence of God the Judge: for being by him, sentenced to Death, they must come forth of prison to be led to execution: That Resurrection, which is a priviledge of the holy Catholick Church, in the Apostles Creed: That which is spoken of Luke 20. 36. *children of God, being children of the Resurrection;* is that spoken of in this chapter: also in 1 Theff. 4. the comfort of Gods people being intended both there, and here.

Now for the Texts brought to prove, the forgiveness of mens sins, that were brought upon

them by Adam, to be *Due Debt*, I answer, he might have looked within a few verses of his second text, and thus have read: [*But when he saith all things, it is manifest that he is excepted, &c.*] In some universals, there be manifest exceptions: and in every universal, there is restriction to the subject matter, or that which for the present is spoken of: he chargeth us somewhere, with *broad denial* of Scripture-sayings. Not so: but it is the *Denial of the broad sense* of some Scripture-sayings, this we own and acknowledge. All things that are said in Scripture, or any where else, are not to be taken in the full latitude. *Divinâ gratiâ opus est*, saith S^c Chrysostom. *Hom. in Joann. 39. nè Ἀλλοῖς ῥήμασιν ἐκστήμεν: ἵνα ἡeretici in errorem incidunt*; We had need pray that God would give us grace, not to stand too much upon the bare words, for so come hereticks to fall into their errors. Gods word is written for them that are awake, and have understanding, and make use of it, when they read, But for those two places he needed not to have looked far, to finde a limitation of the universal particle *all*: for Rom. 5. 18. it is limited in the very next verse, vers. 17. *recipientibus*, to them that receive the abundance of Grace. And in 1 Cor. 15. 22. it is limited in the very next verse, 23. to those *that are Christs*. *Christ the first fruits, afterward they that are Christs*.

And as for the difference he hath given us, between the sins against the Law of Nature, and the sins against the light of the Gospel, that Christs
Death

Death should be properly, for the pardon of the former, and not of the other, I can no where finde; nor do I acknowledge any ground for it. S^t *John* telleth us, that the blood of *Jesus Christ*, cleanseth us from *all* sin: and the Apostle *Paul*, who persecuted *Christ*, when he was come a light into the world, was nevertheless made a *pattern* to those that should afterwards believe, 1 Tim. 1. 16. if he who fiercely persecuted *Jesus Christ*, be made of God a Pattern and Precedent to others, of the vertue of his Death; surely then was Christs Death as proper for him, as for others; and as proper for them that sin as he did, as for him. They who never heard of Christ are commanded to repent; Act. 17. 30. as well as they who crucified the Lord of life, Act. 2. 38. Christ died for both, and both must repent, and neither of them can claim forgiveness of *due debt*, without Repentance.

M^r H. talks much, and unseasonably enough of the extent of Christs Death; and makes it almost an unpardonable crime, to limit it to Gods elect, or them that shall be saved: But who ever made so odious a restraint of it, as he hath here made? as if it were not properly and absolutely a Ransome, for any person this day in *England*, or yet in all Christendome; for all the sins of Christians must needs be against the light of the Gospel, *their* sins cannot be considered *before*, or *without* Christs coming. One text he alledged, but depraveth it, that it may serve his purpose, Rom. 5. 16, 17. *The judgement*

was by one to condemnation; but the free gift is of many offences to justification, therefore Christs Death was properly for those sins he found upon us, for those sins, which were brought upon us by Adam; but for no other sins properly and absolutely. One-ly out of the superabundance of Christs Grace, upon our Repentance, shall be forgiven more sins than ever came by Adam: as if infidelity, and sinning against the light of the Gospel, and refusing to be saved, and love of darknes more than light; were not found upon us by means of Adams transgression. And secondly I answer, the meaning of the Apostles words is this. The first Adams sin was but one: but when the second Adam cometh, doth he onely take away that one sin? not so: he doth set us free from many offences; that is, from the multitude of offences or actual sins committed by us: Now S. Paul doth not distinguish of those many offences, (and why should any other then?) but would be taken to mean all kinde of offences, whether considered before, and without Christs coming; or else proceeding out of love of darknes, when his coming is made known. From all kinde of actual sins, properly and intentionally, though not absolutely without Repentance, Christs off-spring or children are discharged, through Christ their Head and Father.

Eph. 1. 4, 5, 10.

Iſai. 42. 1.

1 Pet. 2. 4, 9.

Iſai. 53. 10, 11.

Col. 1. 19. and

2. 9.

Gal. 3. 7, 9,

26, 27, 28, 29.

Eph. 1. 5, 6.

“*Qu.* 136. *What is Election?*

“*A.* A gracious act of Gods free will, in which he, before the foundations of the world, chose (or purposed to choose) the man Jesus Christ into unity with the eternal Word, and and so to be his holy One, the treasury of all his blessing, and worker out of all his pleasure, and in him all the seed springing forth of the travail of his soul to holiness and blessing with him, for the praise of his own grace.

The question is propounded concerning Election: the main or chief part of the answer is returned concerning the Incarnation of the son of God; or the uniting the man Jesus Christ with the eternal word. A bold Innovation, Confusion, and Elusion.

Innovation, so will I think it, and call it, untill I can finde who hath gone before him, of the Papists, Protestants, of the Remonstrants, Lutherans, or any other in this definition.

Confusion, in that he hath confounded, and in a manner, made all one, those things which are of a quite differing and disparate nature.

Elusion, for what greater abuse or mockage can by any man be put upon his friend, than to stretch forth his hand and hold out one thing, and when he

should take it, to give him quite another? Should any man take such libertie as to imitate him, he might reduce not the Incarnation onely, but most of the Articles of the Creed, and most of the works of God, to Election. And even this great Mystery of the Incarnation, which appertained not to this place, he hath expressed very untowardly. Had he been so wary as to keep himself to the *Athanasian* Creed, he had not used those words of God choosing the man Jesus Christ to be united with the word, but of Christ assuming the manhood into God, or to the Eternal word. The Man denotes the Person, The Manhood denotes the Nature. Jesus Christ did not assume mans Person, but mans Nature. The Humanity was framed, and united, both, at the same instant of time: the making & taking to himself our flesh, was but one Act. If the Son of God had taken to himself, a man already made and perfected, and having personal subsistence; then there should have been two persons in Christ, whereas there is but one person consisting of two natures; as our Authour hath soundly and fully delivered, above, in the Answer to the 68 Question. So that here, wresting that to his purpose which did not belong to it, to the intent he might be thought, not to deny all personal Election, but that God chooseth One man, particularly and definitely; he hath unwittingly dashed himself upon *Nestorianisme*.

And if any man shall say now, That I deal not fairly,

fairly, thus to aggravate a mistake of this kinde, where no harm is intended, but all is meant well, as I am willing to acknowledge out of his own words elsewhere, I shall alledge that for my self, which is to be found, if I mistake not, and is observed in the Civil Law, and as I think, in our Laws too: *Res illicita & jocularia, casum reddit atrocio rem*. He that being seriously employed in his honest calling, or any lawfull action, doth by way of mis-adventure procure some danger or damage, to his neighbours goods, or life, or limb; shall not incur the same guilt, nor draw upon himself the same punishment, that another shall, who doth the very same harm, whiles he is either in sport and idle, or else bent upon some other mischief. Our Authour was meditating a Mock-answer to a serious Question, and studying how to elude, and evade, and make void, Gods Election of particular persons: to that purpose wresting both the word of God, and the Analogy of Faith: a bad intent, an ill designe and work; in prosecution of which, while he stumbled upon an old condemned heresie, the blame of what befell him, may with right and reason rest upon him.

After the prime and principal part of his Answer, followeth something touching what is mentioned in the Question; (the other I called a Mock-Answer) but in such a manner, as if he were afraid of being guilty of following his Elders Tradition, or of delivering what he hath received of our Church, affecting

ing to be wiser then his Teachers, who yet have delivered nothing, but what they have received of Christ and his Apostles. This may appear by these particulars.

First, whereas he saith, [*chose, or purposed to choose*] I do mis-doubt his disjunctive, as tending to overthrow all precedaneous Election. In Copulatives, both must be true, to make the proposition true: but in Disjunctives, it is enough, if one of them hold true; and it is likely that with some of his partners, he will betake himself, if need be, to the sole *purpose* or *intention* to Elect. So abundantly cautelous he is, that there should be no Election whatsoever, *ab eterno*, though it be but such, as one would think, might very safely have been yeilded. *Open door*, Preface. " [That any uncalled, are ever " called Elect, I can no where finde in Scripture,] In what terms would he have it delivered that he might say, Now have I found it? There are Elect from the beginning; Elect before the foundation of the world: therefore as yet uncalled: he may finde Election placed before Vocation, in that chain, *Rom. 8.*

When as they hear the Elect spoken of, they will tell you, that *Elect* doth not signifie chosen, but choise, or Excellent. Tell them, it is *Electos quos elegit*: the Elect whom he hath chosen: they will say, That God chooseth them then, when they beleeve. Tell them, that God doth choose his Elect before the foundation of the world: that is, say they,

He

He did purpose to choose them when they come to beleve. But so were they justified, and glorified before the world was: so was the world at an end, before the foundation was laid. Thus no words of holy Writ, how plain soever, can secure the truth against the perverse wits, of such as are corrupt and self-willed.

Secondly, he teacheth here, That in the Doctrine of Election we must begin with Christ: and there are given abroad certain verses of his, which tender this as a Main-principle to be born in minde, That Christ fore-known is the foundation of all, and the not knowing, or learning of this, breedeth many errors: these texts subjoynd, *Isa.* 28. 16. *1 Cor.* 3. 11. Agreeably whereunto it hath been taught by others of his way, and by such as led the way to others. That Gods first Decree, is, *De mittendo Christo*, to send his son into the world. *Ans^w*. There must be something of necessity, precedent to the Mission or Manifestation of Christ, or to Gods pre-ordination to send and manifest him. I know that in God, who is eternity it self, all things are together, nothing properly going before or following. And to us, as we now are, it is a hard matter to know how to speak or think of Gods manner of acting or proceeding in his Decrees: Nevertheless, as when he speaketh unto us in holy Scripture, he is pleased to condescend to our capacities, and to borrow his manner of speech from our custome and usage, to the intent he may be understood of us; So he giveth us
leave

leave, when we speak of him, to use our own expressions, so they be agreeable to his holy Word, and with due regard to him who is in all things infinite. Accordingly whereunto we say; That as some things in the order and manner of the Creatures, are *simul tempore*, together as to their beginning in time, which are not, *simul naturâ*, together in their own nature, one of them causing the other to be, as the Sun, and the light of it; Fire, and the heat of it: In like sort, Gods election of men, and his purpose to send Jesus Christ; these two, though they be both alike *ab aeterno*, yet *naturâ*, the Election of his Church, goeth before his purpose to send his Son. And this I prove by those words, *So God loved the world, that he gave his Son*: 1. *John* 4. He loved us, and sent his Son. Therefore whether it be Gods love and mercy to mankind, in the general; or in special to the Elect; and whether election be of particular persons, or beleevers in general; Gods love doth go before his purpose or decree to send his Son, because he sent his Son out of his love to Man.

When a Christian Prince, hearing of such a number of his subjects, held captives under the Great Turk, doth send such a sum of money as is demanded; in this case certainly his good will that he beareth to those his subjects, doth precede his sending, or his purpose to send the money for their Ransome.

The Love of God, is, *Causa procremenâ, quæ in-*

tus movet ad agendum, which some call *causa antecedens*, the cause moving from within, The Death of Christ is, *Causa procatartica, quæ extrinsecus movet ad agendum*, the cause moving from without: and therefore subiequent to the other, though both be considered together; as he that resolves upon the end, doth therewithall deliberate and resolve of the means tending thereto. Gods Love, or good will is an antecedent cause to Christs manifestation. And as a foundation is for the good and benefit of what is laid upon it; so was Christ given *in caput Electorum*, to be a Head, and a Mediatour, that by him the Elect might be brought to Glory. Although therefore the son of God, be the Authour and finisher of our Salvation, if we speak of the Execution of it in time; yet if we speak of the Decree of it, before all time; So Christ is not the foundation of our Election, but Gods love is. And yet I hope, he will not say, we lay any other foundation then Christ, according to the Apostles sense, 1 Cor. 3. any more then the Apostle himself did, when he said in one place, *The foundation of God standeth sure*, 2 Tim. 2. and in another, *We are built upon the foundation of the Apostles and Prophets*, Eph. 2.

Thirdly, he teacheth that Christ is not onely *Fundamentum electionis*, but *subiectum* also, and *primus Electorum*, as if God did choose Christ first, and then others; and two places are brought in the margin, wherein he is said to be *Gods Elect*; Isa. 42. 1. *Behold my servant whom I uphold, my Elect in whom*
my

my soul delighteth: and 1 Pet. 2. 4. To whom coming as to a living stone, disallowed of men, but chosen of God, and precious. These two places are alledged to make good his new Doctrine, that the Great Myserie of Election, which in his Title he promised to open, is in the prime notion to be understood, of Gods choosin^g of Christ.

I answer, It is needfull that be done, that he hath omitted; and that is, to distinguish, and remove the darkness, that ariseth from ambiguity. There is a *fourfold Election.*

1, To an office. So *David* was chosen King, whiles he followed the sheep: and our Saviour chose the twelve to be Apostles.

2. To the Church visible; So God chose the people of Israel, *Deut. 7. 6. The Lord hath chosen you to be a special people.*

3. To the Church invisible, or the mystical body of Jesus Christ, *Joh. 15. 19. I have chosen you out of the world, therefore the world hateth you.*

4. To salvation, or life eternal, *Eph. 1. 4. According as he hath chosen us in him, before the foundation of the world. 2 Thess. 2. 13. God hath from the beginning chosen you to salvation.*

Now both the places abovesaid, where Christ is said to be Elected, are meant of an Election to an Office, or Place, Honour and Dignity, as the context, and plain reason evidently shew: in *Isai 42* he is, *To give judgement, to make Laws, to be a teacher, to be a light of the Gentiles, to open the blinde eyes, and to bring*

bring forth the prisoners. All these belong to his Royal and Prophetical Office. And in that place of *Peter*, his office is likewise spoken of. *To whom coming*] as to one in chief place, that in him we may be established: *a chief corner stone*] this is for the good of others, to hold the building firm: and such as was the Reprobation, or Rejection; such was the Election surely. But the Rejection was in this to be in no place at all: therefore the Election must be in this, to be in the chief place of all. So we may say that our Saviour was predestinated, and preordinated, *ad Officium*; but if we say, that he is the first of the predestinate, or *primus Electorum*, who then is *secundus*? None: for none is there of that order to follow. Jesus Christ is chosen to an Office: Believers are chosen to salvation, Each of these is called Election. But the one is not of the same kinde, that the other is.

Therefore, inasmuch as he hath not brought any place where it is said, that Christ was elected otherwise than to an Office: and inasmuch, *secondly*, as Election to salvation or life eternal importeth either a lost estate, as in men; or a changeable and hazardous estate, as in Angels, who are said to be elected, *1 Tim. 5.* and inasmuch *thirdly*, as the Manhood of our Saviour never had any personal subsistence, but was immediately assumed to the God-head, past all possibility of falling into sin and misery; in these regards, I leave it to be considered, whether or no, and how Christ may be said to be elected to salvation.

But

But if in no place of Scripture this Election be spoken of, then sure I am, this is none of the Election that ought to have been spoken to, in the Answer to the Question above-said.

Fourthly, he teacheth that Christ is not onely the first Elected, but the onely elected personally [*in him all the seed springing forth of the travel of his soul*] All, in the general, not *one* in particular, not *any* determinately. But the Apostle saith, *2 Tim. 2. 19. The foundation of God standeth sure, having this seal, The Lord knoweth WHO are his. Qui, not Quales*, who, not how qualified, as, that they are true believers, and obedient. This general consideration may soon be known by every one. But you may say again, Every one cannot tell *who* they be that are truly faithfull and obedient: but the Lord knoweth in particular who they be that are such: to this, I return, That unless final perseverance be yeilded, this is no sure foundation: this is no seal, the which useth to be for certainty and assurance: that foundation standeth not sure, that is subject to change, revolt, and apostacy. *Qui sint*, therefore cannot be, believers in general: if you say, *Qui sint*, be *credentes perseverantes*, believers that hold on in faith and obedience to the end: then I say, this is not to the scope of the Apostle, which is to comfort the people of God against the fearfull example and offence of Apostates. *Hymeneus* and *Philetus* have erred and overthrown the faith of some: if some fall away, and draw others after them, who can be secure?

cure? We may all be seduced, first or last: No, saith the Apostle. *Nevertheless*] that is, though some fall away, and others follow, yet Gods elect shall stedfastly abide; But here were no comfort for beleev-ers, if onely those who persevered in true faith and continued to the end, should then, upon their perse-
verance and continuance be sure not to fall away, as *Hymeneus* and *Philetus* did.

“ Qu. 140. May not men be said to be
“ *elect* in their beleaving?

1 Pet. 1. 2.
and 2. 9.

Joh. 15. 16, 19.

2 Pet. 1. 10.

Psal. 4. 3. and
65. 4.

Jesai. 14. 1.

“ A. Yes, in respect of an actual ele-
“ ction (or executing the Decree of E-
“ lection) which is the actual taking a
“ man out of the world, into fellow-
“ ship with Christ and God in him.

It is true that when men do beleave, they may be said, and are said sometime, to be *Elect* then; But who takes upon him, either to write a Systeme of Divinity, or a Catechisme pretending to lay open these great mysteries, useth not, and ought not to term this *Election*, but *vocation*; according as the Apostle doth call it, and distinguish it from *Electi-
on*, in that chain, Rom. 8. 29, 30. And he hath here in his Margin made a kinde of Medley, of all the four sorts of Election above specified, as may appear by view of his Texts.

1 Pet. 1. 2. is spoken of Election to life eternal.
chap. 2. vers. 9. a *chosen generation*] of election to

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the

the Church visible. Joh. 15. 16. *I have chosen you, that you should bring forth fruit*] is meant of choice to their office of Apostleship. vers. 19. *I have chosen you out of the world*] is meant of Election to the Church invisible, which is all one with Vocation. That of the fourth psalme, *The Lord hath chosen* (so our English vulgar, but others, *separated*) *to himself the man that is godly*] is to be understood of Election, or separation to an office, namely the Kingdome. Psal. 65. *Blessed is the man whom thou choosest*] is meant of choosing or admitting to the Church visible, namely of a particular congregation; so it followeth, *and causest to approach unto thee, that he may dwell in thy courts, we shall be satisfied with the goodnesse of thy house, even of thy holy Temple.* Isai. 14. 1. *The Lord will choose Israel and set them in their own land*] is meant of Election to the Church visible constituted: and 2 Pet. 1. 10. of Election to life eternal.

Thus hath he obscured what he undertook to open, whether out of too much artifice, or too little Art; I will suppose the former.

“Qu. 141. But did not God choose his
“Elect to holinesse and glory, in their own
“personal considerations?

Eph. 1. 4.

“A. No sure, neither as in Adam
“standing, nor as in him fallen, nor as
“in themselves considered, but in
“Christ.

As

As if they might not be considered personally, and in themselves, and either standing or fallen; and yet withall, be chosen in Christ, *Not in Adam*, saith he, *standing or fallen, but in Christ.*] So then as it is commonly said by some, that the Elect were considered standing, by others, fallen; before, or when Christ did choose them; So now they must be said, to be in Christ when they were chosen [*In Christo*] must not go to *Elegit*, but to *Nos*,] *Elegit nos existentes in Christo*. God chooseth us when we are true beleevers. But this is not his sense, although divers have so taken Eph. 1. 4. He hath helped us elsewhere to know his meaning here. In the Preface to his other work. § For the matter. [We were chosen to blessing and holiness in him, as the present Freemen of Lynn, might be said to have been, by foregoing Kings, chosen to such priviledges as they have now, in the first choosing it to be a Corporation, and in those that were then made members of it.] We see how small and faint a matter he maketh of Election, if any thing at all: A King of *England*, that above a hundred years now past, did choose a Corporation (if you call it choosing) neither did, nor doth, choose them who are admitted freemen since that time, any more than he did choose their chief Magistrate, this year; or their Burgesses that were sent thence to the last Parliament. There is no Election, where there is no knowledge, of what is chosen, what refused. This similitude therefore can neither prove

nor illustrate being false in the ground of it : yet it helpeth us to his meaning, or interpretation of those words, *Elegit nos in Christo* ; which is this, God chose us in choosing Christ : Chose Christ first, in him chose them, who should in after ages beleeve in him. This gloss did well become the Problems of that hardy adventurer, who attempted to wrest and winde up our English Articles to the Church of Rome. But for M^r Horn, who promised to cleave perfectly to the word, he might very well have looked onward to the next verse, vers. 5. where it is, *per Christum*, by him ; which might very well interpret *in ipso*, in him : and he might very well have looked on to the seventh verse, where it is *in quo*, in whom we have forgiveness. What ? had Christ forgiveness first, and then we in him ? had he Redemption through his blood, and then we in him ? No : but God did forgive us, and redeem us, and blese us, and choose us through him, or by means of him, or with respect to him, as our Mediatour : or he might have interpreted this place by 1 Thess. 5. 9. God hath appointed us to obtain salvation by our Lord Jesus Christ, which is as much as this, he hath chosen us to salvation in Christ. And as his similitude is not true, so neither is it fitted to the Mystery now spoken of. For God Almighty did chiefly, and in the first place (so far as we may be able to make difference) choose his people to salvation, and in the next place chose Jesus Christ, to the office of Mediatour (no other Election of him I know spoken

ken of) Jesus Christ was the gift of God; for having chosen his Church, he gave his son to be their Head to bring them together, and to hold them together, that they might not fall and be lost, as they were under the first Adam.

But to prove Election to be personal, and not of the generalitie of beleevers; and yet withall to be in Christ, I alledge that place in Revel. 13. 8. where it is described by *Names written in the book of the Lamb slain.* A book, here is a Catalogue of Names, as Gen. 5. and Matth. 1. and *names* are of persons. And the book of life, is the book of the Lamb slain, because God doth not save, or bring to Glory his Elect, but by intervention of Christs satisfaction, that Justice and Mercy may stand together. This place of Scripture, hath our Authour in his Essays, a late piece of his, in a long and laborious discourse, vindicated from this sense, and this purpose. The sum is this. *Names, saith he, written in Gods book, are not those by which we call men, as John, James, &c. but their qualities in the general, by which men may be called.* The wise in heart shall be called prudent, Prov. 16. So the Elect are called Righteous, Meek, Mercifull, Godly, Fearing of God; these names, were always in the book of life, but are newly put upon beleevers, when they receive Christ, and be qualified, with new frames and dispositions, and this, he saith, appears clearly & beyond all contradiction, to be the genuine import, of those so often abused Scriptures, touch-

“ing names written in the book of life.”] I answer, not beyond all, for it is in some contradiction to himself; it is his common Doctrine, and in particular beneath at the Qu. and Answ. 202. That we may not gather Gods love or Election, from our duties of obedience, or inherent graces. Are these qualities and dispositions names always written in heaven, and put upon beleving persons when they do receive Christ, and are endued with those qualities; and shall they not signifie that God hath *then* elected, and doth *then* love such persons? Shall they be names in the book of life, and shall they not notifie the persons upon whom they are put, as heirs of life? This therefore is in clear contradiction to himself. He should not be so forward as he is, to accuse his brethren for making a mingle-mangle, of some matters they take in hand; for he hath here most confusely mingled together Qualities with Names, Names proper with names appellative, and if his Atchievements take place, and be answerable to his essays, he will go near to bring us all to Babel, that none shall understand other. If the Messenger that bringeth to a Corporation, the precept for Election, should deliver it to the chief Magistrate there, with these words, Sir, I have brought you here a writing for choice of Burgeesses, together with the names of those whom you are to choose, for to serve in Parliament; hearing this, he would perhaps think, there were sent him a *Conge d’ eslire*, and fear some infringement of libertie: but opening

it and finding nothing but some general and usual qualifications, well consisting with freedom of choice; he might very well chide him for such abuse, and ask him where he learned to talk so frivolously and so fondly. Qualities are not Names; neither are Names Qualities: Qualities are inherent in us; Names are imposed on us: neither is that a mans Name always by which he is called. Noah was righteous and he was called so, yet that was not his name. Moses was meek, and was called so; yet that was not his name. In the language of holy Scripture, Names do signifie Persons, and individual Substances: *he calleth the stars by their names: I know thee by name,* Exod. 33. *I have called thee by Name,* Isai. 43. *He calleth his own sheep by name,* Joh. 10. Can any take these places to be meant otherwise, than of individual and personal notice? Nothing will serve M^r Horn, but such names, as *John* and *James*, and so long as we cannot finde these spoken of in Gods word, he will not yeeld; there are any such written in heaven; nor any personal Election: but what if he can finde such names as *Clement*? Will that satisfie him? when the Apostle saith Phil. 4. 3. with *Clement* also, and other my fellow-labourers, whose Names are written in the book of life; I take his meaning to be this; as if he had said, with *Clement*, and those others, whom though I name not now in this Epistle, as I do *Clement*; yet are their names written far more happily elsewhere, even in the book of life with God in heaven. Such names there-

fore, as *John, James, Clement*, we say, but understand still what we say, *θεοπροπιως*, are written in the book of the Lamb slain.

“Q. 142. Doth not the Scripture tell us
 “that God elected Jacob personally to sal-
 “vation, and rejected Esau, personally from
 “it, before they were born, or had done
 “good or evil?

“A. God did elect Jacob, but the
 “Apostle neither says personally, nor
 “to or from salvation.

“Qu. 143. How are we to understand
 “him then?

“A. That he chose Jacob nationally
 “(that is, him and his posteritie to be
 “priviledged with the choice means
 “of salvation above all nations, and
 “therein gave him the Dominion,
 “and rejected Esau and his posteritie
 “from the same, yet so as his family,
 “and all the families of the earth, had
 “blessing in Jacob's, and might have
 “enjoyed it, in submitting to him.

“This appears to be the Apostles
 “meaning: 1. The Oracle to *Rebecca*
 “speaks of them as of two nations.
 “2. The Prophet *Malachi* applies it to
 “their posterities. 3. The Apostle
 “speaks of casting off the nation of the
 “Jews

“ Jews. 4. Nor doth he speak of them,
“ as so reprobated, that it was impossi-
“ ble for them to be saved.

First, Let it be supposed, that the words are not taken personally, but are to be taken of the Israelites preeminence above the Edomites in outward and temporal Priviledges: yet this is enough by accommodation, to shew that God is free in his choice, and refusal; in that they who are every way alike, are not alike dealt withall, whether it be in worldly blessings, or spiritual, or eternal: if temporal inheritance be of Gods purpose wholly, not of works; then also the heavenly: and why may not one Person, as well as one People, be loved, and another hated, before either good or evil done?

But *secondly*, The Election and the Rejection were Personal. The Scripture in *Genesis*, speaketh primarily of their Persons: in *Malachi*, secondarily, and by application, of their posterity. Answ. to Qu. 143. [Him and his Posterity] The persons therefore of the Heads of the respective nations, are not to be excluded. And in particular, for the personal Reprobation of *Eſau*, it that must be spoken to: 1. Holy Scripture saith, he was a *profane person*, for that he sold his Birth-right for a Break-fast: it is not said, he was unwise, to make so foolish a bargain; but profane, so to under-value and part with his inheritance of the land of Canaan, the right he had to the promise, and to the covenant made with *Abraham*,
in

in so contemptuous a manner. 2. It is said he was *hated of God*. Now though hatred may sometime signifie less love, yet not always, yet not here likely, where there are such Synonymous phrases, as hardened vessels to dishonour, vessels of wrath. 3. The Apostle bringeth *Esau* for an example, or proof, that some of *Abrahams* children may be rejected, may be children of the flesh, and not children of God, not children of the promise, *Rom. 9.8, 13*. Let us not go about to make void the Apostles argument. Nevertheless, if any man will contend, that as the blessing conferred on *Jacob*, and denied to *Esau*, were typical; so also was the Election of the one, and the Rejection of the other: and that *Esau* was onely *Typus Reproborum*, and that he did repent afterwards, being reconciled to his Brother, *Gen. 33*. and return to the Church of God; The Allegorical exposition of these two texts, in *Genesis* and *Malachi*, are sufficient to confirm the Apostles Doctrine of Election and Reprobation, which he treateth of in those three chapters, *Rom. 9, 10, 11*.

Secondly, whereas our Authour would have the Election of *Jacob* to consist in this, that he and his posterity were priviledged, with the *choice* means of salvation. 1. It moveth some wonder that so great weight should be laid upon the greater or less means of salvation, by them who hold all men in the world to have sufficient means of salvation.

2. *Jacob* and *Esau* were brought up alike in the same family, instructed in the same religion, made alike

alike partakers of the seal of the righteousness of Faith, thus far they were not differenced.

3. A Catechist who pretends to deliver common grounds of Divinity, should deliver them in common terms of Divinity. In his Title, was, the mysterie of *Election*: But to be priviledged with the means of salvation, this is, and ought to be called *Externall vocation*, which is expressly contra-distinguished from Election, by our blessed Saviour, when he saith, *Many are called, few are chosen*. And accordingly S. *Paul* here shews the difference, betwixt the Church visible, and invisible; and that all are not Israel, that are of Israel, because God chooseth and refuseth whom he will, of those who belong to the Church, and partake of the outward Call: but he makes no comparison or opposition betwixt Israelites and Echnicks; nor betwixt Christians, and Infidels; nor betwixt those that have more means, and those that have less means: But to remove the offence, which did arise from the Jews rejection of Christ and his righteousness, he sheweth that God doth keep his promise with *Abraham*, in that he saveth his children of the promise, whom he chooseth to Glory, whether they be many or few, whether they be Jews or Gentiles.

4. It had been agreeable and tending to our Authors designe, if he could have shewed, that in these three chapters, 9, 10, and 11; there is no other love nor hatred spoken of, or intended, but onely as thus far, that God offers to some the more choice means
of

of Salvation; to others, but ordinary and common means: and that to shew mercy, and to harden, is the same with affording choice means, and ordinary means. But this he could never do. Did God love his Church of the Old Testament, less than us of the New Testament? Was his love so much less to the Kings and Prophets, who desired to see Christs day, then it was to the Apostles, who saw what the others desired to see, but could not see? Or was *Capernaum* more beloved of God, then *Tyre* and *Sidon*, so far as the one should be said to be loved, the other hated? the one elected, the other reprobated? In whatsoever way it be, that God may be said to harden, he hardeneth them that he sends the best means to, as soon as any other: yea, by his word he hardeneth them. To the Prophet he saith, by whom he sends, and when he sends his word, *Make the heart of this people fat, and their ears heavy*; and the Gospel preached by the Apostles [themselves, was the favour to death, as well as to life. *Luke 11. 49. The wisdom of God said, I will send them Prophets and Apostles, and some of them they shall slay and persecute*; He sends oftentimes, and in wisdom sends, where he knoweth little good will be done. Or he should have shewed, that there is no Election or Rejection spoken of, in all that discourse of *S. Paul*, to or from salvation. But this he could never do: for the Apostle speaketh of an Election that is made out of those who have choice external means: a choosing out of these. Among the Israelites who were for number

as the sand, a remnant saved; chap. 9. 27. of whom *Paul* was one, chap. 10. 1. there was a people whom God fore-knew, vers. 2. that is, a people not onely called, but chosen. *Israel* hath not obtained, but the Election hath obtained, vers. 7. Out of the *Israelites* therefore, who were elected to choice means of saluation, there was an Election to life eternal, which properly is called the myserie of Election. But now it is to no purpose all that he hath said, concerning *Jacob* and *Esau*, unless he intended to prove that the Apostle hath not rightly alledged the Testimonies concerning them, out of *Genesis*, and the Prophecy of *Malachi*.

“ Qu. 145. But says not the Scripture,
“ that God made Pharaoh to destroy him?

The Original
signifies, To
make to stand:
and suits with
Rom. 9. 22.

“ A. No: but he made him stand, or
“ raised him up, (namely, out of former
“ judgements) and forbore him with
“ much long-suffering, when a vessel of
“ wrath, fitted to destruction, to glori-
“ fie his name and power thereby the
“ more abundantly.

Here the Catechist plays the *Mimus*, and in a scoffing imitation puts not a proper question, but a figurative Interrogation, crudely enough and invidiously; which being negative, must be resolved affirmatively; Says not the Scripture? *q. d.* the Scripture

pture doth certainly say so, at least, as the pretended Orthodox, have made the world beleeve. And yet they never said more in this, then the Scripture saith, namely, that God raised up *Pharaoh* to shew his wrath upon him, for his own glory. The word is diversly rendred and expounded: but whether it be *Feci*, *Creavi*, *Excitavi*, *Posui*, *Feci surgere*, *Feci stare*, (any of these) or whether it be *Feci restare*, h. e. *superstitem manere*, agreeably to the Septuagint: I have reserved thee, preserved thee, or kept thee till now; it is not much material. They who give the sense according to any of the first forenamed, do think it suits with *Prov. 16. 4. The Lord hath made the wicked for the day of evil*; and do think that the Apostles word, *Rom. 9.* doth suit with it, ver. 17. and there is nothing, ver. 22. against it: They think the Apostle may explain himself, ver. 20. Why hast thou *MADE* me thus? ver. 21. --of the same lump to *MAKE* ---. Howsoever those sound Interpreters who follow the Septuagints meaning [I have kept thee from former judgements] do not think it any prejudice to that cause, in opposition of which it is here produced: for if God Almighty did defer and suspend his judgements, and continue him in being, for to shew his glory in taking vengeance, the Apostle might well apply it further; whether he were raised, or reserved; it shews the freedome of Gods Sovereignty, and power to dispose of his Creature to his glory, whether by shewing mercie, or by hardening.

“ Qu. 146.

*“ Qu. 146. How then saith the Scrip-
“ ture that God hath power, as a Potter
“ over the clay, to make of the same lump,
“ one vessel to honour, and another to dis-
“ honour?”*

*“ A. To shew that God may do with
“ his own what he will, distribute to
“ them what he pleaseth, preferring
“ one before another in means of salva-
“ tion, forbearance toward them, or
“ power exercised for their good, as in
“ the case of preferring Jacob and his
“ posterity before Esau, & his. Though
“ yet those he honoured, abusing their
“ honour, were broken off, when the
“ dishonoured were made vessels of
“ Mercy through faith in Jesus Christ.*

He telleth us when God doth make any man a vessel of honour, and leaveth it plain enough to be understood, when he maketh any man to be a vessel of dishonour; that is, when he vouchsafeth him a less degree of the favours specified. When he alloweth any man less means of salvation, than he doth to another: and when he sheweth less power, for the good of one, than he doth for the good of some other. For God forbeareth all men, and exerciseth power for the good of all men, more or less. Thus much being premised. I come to observe as followeth.

First,

First, it is a matter that causeth scandal to the common people, to ascribe so much to the difference of the means, conducing to salvation, that the very Degree, of greater means or less, should be able to make men vessels of honour or dishonour. They need not be assisted, in setting up such superstitious fancies, and conceits of their teachers, and outward helps to holiness and happiness. For 1. some are too forward to think themselves safe, so long as they live under an eminent ministry, though they learn little, and practise less. And 2. some others are too ready to lay the blame here, and give this the reason, why they and the world about them amend no faster, because they are no better taught. Worldly men, when they have no minde to finde the way to true conversion, and reformation, begin oftentimes to quarrel with their Ministers and Pastours, as not being qualified with *awakening* gifts: their way of preaching is not *efficacious*: and, who was ever known to be converted by a Liturgy? forgetting in the mean time the 16 chapter of S. Luke: where, as there is set before us and laid open the state of the other life or world; so is there also a window opened to mens breasts & thoughts, that we may know what fond conceits they have. *Nay, father Abraham, but if one went to them from the dead, they would repent; and he said unto them, if they hear not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.*

Secondly, A Doctrine it is uncomfortable, and
uncha-

uncharitable, to teach, that those persons, for examples sake, who living in the darker corners of this Land, have not so plentiful instructions, as others have, are therefore made of God to be vessels of dishonour. God seeth not as man seeth; chooseth not according to outward appearance and accommodation; but requireth of Christian people, according to what they have, and not according to what they have not: it lies not all upon the edge of the instrument, or weapon; but strength of the hand, in this work: and oftentimes, the first are last, and the last first. Mans life consisteth not, whether it be corporal or spiritual, in the abundance of the means that he possesseth, but in Gods blessing and heavenly influence, which causeth often, as good health and habitude with *Daniels* pulse, as *Benjamins* double Mese.

Thirdly, A like Doctrine it is to teach, that whom God forbearth not, but chasteneth and scourgeth early, they are therefore vessels of dishonour, but who knoweth not that Judgement useth to begin at Gods house? and that if there be a difference, he least of all forbearth those that be his own? the fruit of this Doctrine would be, to add affliction to the afflicted, and help to make up the measure of their sufferings, who finde not the power of God exercised for their good, with the mark and designation of reprobates.

In the very next verse following the mention of vessels to honour and dishonour, it is said that, *God*

G

endureth

endureth with much long-suffering the vessels of wrath, Rom. 9. 22. and doth forbearance help to make a vessel of honour? spoken of vers. 21. Our Authour either could not or would not see what was next at hand, and lay plain before his eyes: otherwise, Almighty Gods forbearance to punish, had never entered the description of a vessel made to honour.

Fourthly, he interprets that to be a vessel to honour, upon which any honour is conferred, though for the duration, temporary and transitory, for such are all the honours that he mentioneth. Thus Judas, even then, when an Unbeliever, Thief, and Devil, was notwithstanding a vessel of honour, according to the Dialect of these instructions, because he was born withall, and preferred in outward means to life eternal before thousands of others: whereas this preposition, *In, IN honorem, IN contumeliam*, not *of*, but *to* honour, and dishonour, being a final particle, and denoting the end; cannot otherwise well be taken, than to denote a final state, and condition permanent. Had it been his aim to take the Apostles sense, and not to force a meaning upon him; in the very next verse, vers. 22. he might have seen explained what is meant by vessels of dishonour, namely, vessels made up and fitted to destruction, not less forborn, less regarded, and honoured.

Fifthly, according to the tenour of the answer abovesaid, the same person may be a vessel to honour, and dishonour both; successively, at several times;

times; that, confessedly: but not onely so, but *sensu composito*; at the same time, he shall be a vessel of honour, because he is preferred before some others, and a vessel of dishonour, because some others again are preferred before him, in participation of divine patience and goodness, and outward aid. For thus it must needs be, in the several degrees, and the variety of these kinds of favours vouchsafed of God to the sons of men.

Sixthly, if we view the words before, that gave the occasion to these, we shall soon perceive how unlikely a matter it is, that either Jew or Gentile, should charge God above with injustice, or that the Apostle should defend Gods justice, by checking the presumption of humane reason; and yet nothing be objected but this, that God useth some men better than he useth others, in patience towards them, and means tending to life, and power exercised for their good.

Lastly, there would be no colourable cause of complaint against God, nor should any man need to say, why hast thou made me thus? if it be in his power to make himself otherwise, to make himself, even as he will, notwithstanding any thing that God hath done. He may haply honour one man more than another, in outward mercies, and dispensations, which thereafter as a man shall well or ill make use of, he shall make himself accordingly a vessel of wrath, or mercy.

God in mercy made the people of Chorazin and
Bethsaida,

Bethsaida, vessels of honour (if we can be perswaded so to call it) by the mighty and gracious works wrought among them. But they by abusing this honour, made themselves truly and indeed, vessels of dishonour. And others again who were dishonoured of God, by having fewer Talents, through good improvement of them, became vessels of glory and honour. The rule of our belief teacheth us otherwise, Gods purpose of Election doth stand or abide firm, Rom. 9. 11. his Counsel is immutable towards the heirs of promise, Hebr. 6. 17. vessels of honour and dishonour, being no more interchangeable here, than gold and silver, wood and earth, of which the divers vessels are made, 2 Tim. 2. 20.

Thus much concerning Election.

Of the means of salvation, he hath formerly spoken sundry times, in several Questions and Answers. But he did not tell us how far that term should be extended; whether beyond the Church or no. Now he asketh in

“ Q. 149. *What be those means?*

(namely that God affordeth us towards faith in Christ, and the blessings in him.)

“ A. All those things in which God
 “ by Christ, as the light of the world,
 “ and great Prophet speaks forth him-
 “ self and goodness to men, whether
 “ more

P[ar]
P[ar]
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is no

“more generally and darkly ; or more
“specially, and plainly.

(of the former sort are his works,
ordered by way of enlargement
or chastisement, concerning which
he proceedeth thus.)

“*Qu.* 152. *They speak of God and his*
“*Attributes, but do they speak any thing of*
“*Christ ?*

“*A.* Distinctly they do not : but by
“interpretation and more obscurely
“they do, as the effect speaks some hid-
“den cause, or the work the workman.

“*Qu.* 153. *Declare this more plainly.*

“*A.* They manifest and speak that
“Goodness of God, that could not have
“been toward us, had not Christ inter-
“posed between God and us : so that as
“the Death of men speaks *Adams* sin,
“so they speak Christs Mediation.

Psal. 75. 1, 2, 3.
Psal. 58. 18, 19.
Act. 14. 17.

The brief of these instructions is this; according
to the New light that some blazing Comets have
afforded us: The works of Creation and Provi-
dence, bring men to the knowledge of Christ our
Saviour, and the Sun, Moon, and Stars preach the
Gospel.

As for Christs interposing betwixt God and us, I
do in the first place acknowledge, that his Mediation
is not onely sufficient, that is to say, potentially effi-

cacious, but moreover actually efficacious, for all men in the world, whether they come to know any thing of him or no; yea, for the other creatures also: thus far, as to that mixture and measure of mercy which they enjoy, and conservation of them in that estate, wherein we now behold them. God did so far accept of *Noahs* sacrifice, *Gen. 8.* from which he smelled a sweet savour; that he said, *I will not again curse the ground any more: but while the earth remaineth, Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night shall not cease.* It is more likely that the weight of so great a promise, and of such extent, to the worlds end, should rest and bear it self, upon the virtual contents of *Noahs* sacrifice; than upon the Dutie, Obedience, or Religious exercise of *Noahs* person at that time. The sacrifice of *Noah* might please God, but that with which he was pacified and appeased, was the virtue of Christs sacrifice, contained Sacramentally in that of *Noah*, as it was also in all the Propitiatory offerings of the Old Testament, in which was offered and performed true satisfaction and propitiation, though not truly, or in truth, but onely in Type and figure.

And as this promise or purpose of God, touching the preservation and upholding of Man, and all flesh; although it were absolute and not conditionate, nor with any contract made, is yet called in Scripture, a Covenant, *Gen. 9.* taking that term at large and improperly: So hath the Rain-bowe been called a Sacrament of it, in like large and improper acception.

Thus

Thus far we hold that Jesus Christ did interpose as a general Mediatour: but this no way conduceth to the purpose of these Questions and Answers: and that for these two reasons: 1. Because thus much is not known to all men by means of the works or creatures of God, but to some onely, and that by means of his word. 2. Because this Mediation availeth onely, and extendeth onely, to temporal and worldly benefits, not to salvation, or life eternal. Whereas in this Catechisme, the works of God are said to speak a further Mediation, and to be means with which Gods spirit and power is conversant [“To bring men to faith in Christ, and so to the blessings in him, even to be vessels of mercy. Quest. and Answ. 146, 147, 148.

In gainsaying which opinion, I crave leave to ask this question: Do the Sun, Moon, and Stars together with other works of Gods Creation, speak any other language now, then they did before the fall of man? it must be answered, No. As the Sun doth shine alike, at this day upon the just and the unjust; so did it upon *Adam*, while he was in Paradise, and when he was thence excluded. All things continue alike from the beginning of the Creation, 2 *Pet.* 3. which though brought in as the saying of the Impostours, yet doth not the Apostle deny the truth of what is said, but onely their false collection and reasoning thence: namely, that because the world hath so long continued, therefore it must always continue, and never have end. Now shall we think,

that Jesus Christ did interpose as Mediatour between God and us, when as yet there was no need? Or, that there was a Remedy published to the world, before the Maladie was known, or was? If any difference there be in the Dialect and voice of the creatures and works of God; then, they do not utter his goodness towards men *more*, than they did before sin came into the world, rather his anger and punishing hand: The vanity and servitude of corruption, to which the creature is unwillingly subject, testifying as well the frown of Gods countenance, as the sin and fall of man. The characters of Divine Providence, though they be not very dim to be discerned, yet are they very difficult to be disciphered, and do present to the quickest view and apprehension, the Bounty of the Supreme Lord, and the curse of his Law, set one over against the other; but not the contents of the Gospel, or the mercy of a Saviour: The Gospel being Tidings must be brought; and being News, must be told, before it can be known; and being tendred by way of Covenant, implyeth a necessity that notice be given to the parties concerned: Faith in Christ comes by hearing: how can they beleeve in him, of whom they have not heard? Our Redemption is taught us in the school of Christ, not in the Theatre of the world. *1 Cor. I. 21.* *After that in the wisdom of God* (that is, in the Glasse of the Creatures, where shineth Gods wisdom, and power, and goodness) *the world by wisdom*, (that is, by their own wisdom, and search, and interpretations,

and

and collections) *knew not God* (not God a Saviour) *it pleased God by the foolishness of preaching* (that is, by making known to the world, that the eternal Son of God was crucified for them) *to save them that beleeve.* No mystery is known by nature. The Gospel is a myserie or secret, *1 Tim. 3. 16.* a myserie which none of the Princes of the world knew.

And whereas he saith, *Qu, 152.* "The works of Creation do speak of Christ, but more obscurely] against this, I argue thus. If heathen persons by means of the creatures were brought to know Christ a Saviour, though more obscurely; Then, when Christ a Saviour is evidently taught, they would have entertained him: But when he was evidently taught, they refused him, and counted his Gospel foolishness: Therefore they did not know him before, no, not so much as obscurely.

When *Paul* preached Jesus at *Athens*, where was highest improvement of natural light, he was not onely encountred by the Philosophers, even the Stoicks, the best of the pack; but a worse matter then so, he was had before the Highest Court, and endited for innovating in Religion. And every where, as well as there, was the Gospel spoken against, *Acts 28.*

He who should have counted all fabulous, that was reported of *America*, or the Western world, at the first discovery; certainly that man never had formerly, any such suspicion or surmise, as *Columbus* had: namely, that of the huge space or quantity of the
Globe

Globe terrestrial, which the Sun in daily motion compasseth, and which was not then taken notice of, there might be as well land as sea, and that land habitable and inhabited: for had he thus imagined of himself, he would not then have laughed at the story of the New-found land, and held it as a foolish fiction.

Had the Mediation of Christ a Saviour been darkly gathered from the fabrick of the world, and works of Providence; then would it not, when fully, faithfully, and credibly published, prove to be matter of offence, and be judged folly, as it was of them who had no other call but outward. And how could that be seen of them by the less light, that was not seen of them by the greater light, arising, and shining on them?

And whereas he saith, that "*Gods works speak Christ, as the work the workman*] it comes in here impertinently, and belongs to the former member of the Division; "*They speak of God, but do they speak of Christ?* So asketh the Question, which is as much as to say thus; The works speak of a Creatour, but do they speak also of a Saviour? Now they speak God the *Creatour*, and not Christ the *Saviour*, as the work the workman. Secondly, it is true that the work shews the workman: but as a workman, and no further: it shews *qualis*, or *qualis artifex*, but not *quis*: not his name: if it did, we should not see Artists set their names upon their curious pieces, Such a one *Fecit*, *Sculpfit*; or if his name,

name, not his disposition, and moral character: or if that, not his Will and Testament.

If a Nobleman should build a large and fair house, furnishing it with all things needfull, and making it his place of residence, should freely entertain passengers, for the time they stay with him; thus far may they well reason and conclude: Surely this great man had money enough, neither did he spare for any cost in rearing this edifice. One of good judgement he is, and discretion; thus to contrive the rooms, and order his family in so frugal, and so plentifull a manner: A good and courteous man he also is, to treat us so liberally, that we want neither meat, nor drink, nor lodging, nor attendance. Thus far should they argue well, from the effect to the cause; from the work, to the workman. But too simple and shallow should he be among them, that should conclude thus from the premises: Therefore surely, he will pay my debts; therefore he will put me into his Will, and give me such and such Legacies: therefore he will make me one of his heirs. The works which God hath made, and the blessings he bestoweth on us, with an open hand, and daily loadeth us withall, do witness of him, his goodness, his eternal power and Godhead. But they shew not who he is, they declare not his name, nor that he is the God of Abraham, Isaac, and Jacob, that brought Israel out of Egypt: This is his name; and this is his memorial: they shew not his nature; nor the persons of the Trinity; and therefore not the second

cond person, or the Mediatour : not his Will, how he must be worshipped , and served, in the Covenant of works : much less his Gospel or Covenant of Grace, that he made, and that by way of Testament, with his Church and people, designed by him, to be heirs of his kingdome.

*“ Qu. 155. But can we finde that God
 “ ever accepted of any faith men acted to-
 “ wards him, by means of any works of
 “ his, short of the distinct knowledge of
 “ Christ ?*

*“ A. Yes sure , both Rahab , and
 “ Cornelius , and divers others , God
 “ being no respecter of persons , but
 “ through the Mediation of Christ ac-
 “ cepting every one in any nation , that
 “ (by what means he affords them) do
 “ fear him , and work righteousness be-
 “ fore him.*

They who have hitherto denied , and opposed the Doctrine of that Universal Grace, which the Patrons of it maintain to be presented to all men, and met withall by all men, have desired , and called for, at the Adversaries hands, the Names of some of those persons , that have at any time by this Grace , been brought home to God ; and have further said, that if any there were to be found , they should

should have heard of them, long ere now, on both ears.

M^r *Horn* in this Question, puts himself upon the service; and accepts the challenge, which had better be waved, and holds up the cause in such a manner, that he lets it quite fall to the ground: for in the Answer, he produceth onely a pair of Profelytes; the which were Jews in Religion, though not by birth, or nation; and therefore had as distinct knowledge of Christ, as the true Church of God then had. Thus by naming these two, he hath caused withall, good proof to be given in, that none can be named.

When he saith, [*by what means he affords them*] he speaketh as if it were already gained and granted, that there is variety of means to the attainment of saving faith; and as if Gods non-acceptation of persons, were partly in this, that he regards not how men come by Grace so they have it, whether by work or word; whether by Nature, or Creature, or Scripture. Whereas *Rahab* and *Cornelius* had no means, but the onely means. And let him finde out whom he can perswade, that the one of them did not learn the faith and fear of the true God, from those whom Joshua sent to Jericho; nor the other living in the Metropolis of Palestine, from the national Jews; but rather from the view and contemplation of heaven and earth.

"Qu. 177. What is herein discovered
"to be sin ?

"A. All erroneous and false conce-
"ptions of him, (as if he was like an old
"man, or cruel, or all mercy, or takes
"no notice of men and their actions)
"with all will-worship, according to our
"own devices, or mens traditions.

Cruel] This is an arrow shot upward, and must fall somewhere: let them look to it, who are most therein concerned. He seeth little who seeth not, which way this, and the like rude and unfavoury girds do look. This is but a taste for his new beginners, who may afterward, be laid in, with a larger allowance to feed on, from his own party, or if need be, from his own pen, with *Abaddon*, ^{'Arboreus} and such like poysonfull stuff, as help to swell the Preface to his open door. When *Andradius*, another universalist, had argued for his opinion, that Faith indeed is necessary to righteousness and life; but may be obtained by that knowledge, which is in part written in mans heart naturally, and in part acquired by the consideration of the Creatures; otherwise; *Non posse Deum vel ab injustitia vel à crudelitate defendi*: *Chemnitius* took the boldness to say, that these were *Cerberi latratus*, pag. 108. *de operibus Infidelium*, and yet *Chemnitius* was no Calvinist; and yet *Andradius* his words, were not direct and positive; but through his confidence spoken, out of supposition,

supposition, and putting case, that his own opinion should be false, and his Adversaries true. But it seems some men, choose to be deeply engaged, and resolve to take no quarter; being sworn to their beloved cause, even after the manner of the old *Soldurian's* law: they strengthen their partie with the uttermost breach: and as they who landing sink their ships, they intend not to listen to sound of retreat, nor proffer of compromise. Whereas were their opinion true, and certain, touching Gods decrees, and dealings towards the sons of men; Nevertheless, as earthly Princes love not to hear their power, or prerogatives disputed, much less circumscribed; it were neither true nor safe, to say, that God were unjust, if he should do otherwise.

And I do observe here, the Catechists partiality. He hath included in a different character, four several instances of such as have false conceptions touching God Almighty. The first is, some of the Papists, who worship God in the picture of an old man. The second, his Adversaries, whom he selected to deal withall, in this Catechisme, and against whom principally it was composed, as intentionally for his chief aim, so intensively, for his greatest earnestness: these he meaneth who conceive of God as cruel. The third, they who hold God to be all Mercy, as the old *Marcionites*, and many others now, their near allies. The fourth the Epicureans, who denie Providence; these four. Now of these four, he represents the first, so as they themselves
do

do willingly own, what he chargeth them withall. *Bellarmino* saith, that though it be not a matter of Faith, but of Opinion, yet for his part, he holds it lawfull, to picture God, *in forma hominis senis*; and the 7th of *Daniel* is commonly alledged, where it is said, that the *Ancient of days* did sit, and the hair of his head was like the pure wooll, (that is, white as wooll) as white as snow. *Rev.* 3. And yet perhaps, and by the way, the ground of the proof from thence, may be found to fail. For, first, *Candidum*, and *canum*, are not the same: whiteness, most likely, meaning not hoariness, or age, but purity, or sanctity. *Mundities*, not *canities*, as well in hair, as garment. Secondly, *Antiquus*, and *Senex*, are not the same. *Ancient*, doth signifie Gods Eternity, before all times; but an old man, is looked upon as decaying, and going out of the world, *Et quod senescit prope est interitum*, *Hebr.* 8. The heavenly Spirits whom God hath placed next himself, in condition and state, as well as in station, are pourtrayed with younger faces commonly: Even as that Angel, that rolled away the stone from our Saviours sepulchre, was *in forma pueri*, in the form of a young man, or youth; *quia Angeli nunquam canescunt aut consenescent, sed perpetuo florent, vigent, vegentque*, as the most learned *Vossius*, hath noted in his *Harmony* of the Gospel: that is, because the Angels do never wax old, or wither; but are still and always, lively, vigorous, fresh and flourishing. But whether the practice can be made good or no, it is not denied, nor disowned.

No more is that which is charged upon the third sort, who make God all goodness, and mercy; they think they need not be ashamed of this, so pleasing it is, and plausible. And our Authour himself gives them no great discouragement, pag. 268. of his work abovenamed, where the question being concerning Gods desire of mans salvation, how great it is, and of his helpfulness thereto, he makes a kinde of wonder at it, that any man should think [*that we can speak too well of God.*] Our selves in the mean time being judges, what is well and what is ill, thought or said, and understanding goodness, not absolute, but related, which is no other but beneficence, or bounty.

The fourth sort are likewise forward to maintain the opinion that is laid to them, and think it honourable to the supreme governour of the world, not to look after matters of small regard, one of their founders boasted *Relligionum animos nodis exsolvere porgo*: and his followers freely make profession. These three the Catechist deals fairly withall, and does them no wrong. But when he comes at the second instance, or the *partie*, as he calls them in the preface, he most invidiously lays to them, that which they never said, nor thought: as if they taught God to be cruel, and as if he were by them so conceived and apprehended to be.

Opposite to mercy named by him, on one hand, standeth Justice, or Severity, as well as Cruelty: but those terms were not for his turn. *Cruelty* is unjust

H

Severity:

Severity: God punisheth none but for sin, and punishment of sin is no injustice; therefore doth the Apostle abominate the thought, of ascribing to God any injustice, even there where mans reason must least of all be satisfied. This is not their opinion, but a false and odious deduction of his own. So much for his partiality in this place.

“Qu. 199. Why say you it's glad tidings to all people, and the revelation of God righteousness to all? is there any needfulness, or usefulness of beleevings that extent of it, as you seem to innuate?”

*Rom. 3. 9, 10,
19, 22, 23, 24.
and 5. 12, 18.
2 Cor. 3. 12, 13.
With 4. 2, 3, 4.*

“A. Yes verily, for seeing that mans misery is so clearly and generally held forth in Scriptures, that any man in crediting them may see himself miserable, it is very behoovefull that the remedy be as plainly, and generally held forth, that any man in crediting the Scriptures may see it is provided for him; yea so useful is this, both in respect of a mans self, and his demeanour to others, that none but Satan, and such as he blinds, would persuade men otherwise.”

The holy Scriptures do clearly set forth mans misery

fery to be general, or belonging to all men; but the remedy of that misery is not clearly and plainly set forth to be general or universal, and belonging to all men, otherwise than according to the sense before specified, which is sufficient to encourage any person that taketh notice of it, to lay hold upon it.

That chapter by him quoted, *Rom. 3.* doth in divers verses testifie mans loss, and sinfulness, to be universal, and over all; but the remedy by Christs righteousness, in respect of actual efficacy, is restrained, ver. 22. to them that beleeve. Which restriction is very often expressed, and must be understood in those places, where it is not expressed, and where the universal particle *All*, is barely and solely laid down.

This answer of his, to the question abovesaid, being committed to the memory of the younger sort of people, may do them hurt; and it is not like to do them good, as being no way apt to teach them, either the fear of God, or the reverence of man. Not the fear of God, because it carries with it towards him, so much arrogance; as to prescribe and set down what it behooved him to have done, though it doth not appear he hath done it: Not the reverence of man, because it carries with it towards him so much virulence, as to judge all those to be led blind-fold by the Devil, that are not perswaded God hath done, what is here thought behoovefull to be done, though it be plain and certain he hath not done it.

A multitude is held incommunicable ; What presumption is it then to deliver up multitudes of Churches to Satan for their teacher, because they refuse to follow him, who professeth to leave that road, in which Their guides and worthies have gone before them!

As for that he directs us to, 2 Cor. 4. I answer: Those persons, to whom the Gospel being preached by the Apostle, was hidden; whose minds the god of this world had blinded, that they should not see it in the brightness of it, and hereby were lost, and did perish; Were not so much beloved of God, as others were, to whom the Apostle preached with better success; although they had the same choice means of salvation that others had: neither was there so much good will towards them, as there was to others, whose eyes and hearts the Lord did open, that they might see, and beleeve, and affect what was taught, and be saved: much less was there so much good will towards a third sort of men, that were never so much as outwardly called. This we think, this we beleeve, and hold. And if any man shall say, That whiles we are of this minde, and because we think thus much, therefore Satan blinding our eyes, hath perswaded us to it. We will with more modesty return him this advice, that he would beware of another kinde of blindness, which *Tertullian* speaks of, *Apolog. 9. Cæcitatæ species videri videre quæ non sunt*: it is a kinde of blindness to see that which is not, or to see more than is to be seen:
after

after the same manner do we think him to be blind, who can discern that Grace is of the same extent in the world, that Sin is: and that the Salve provided for mankinde, is full out as broad as the sore, (otherwise than as before explained upon Q^u. 93.) and that looks upon the Gospel, with a false pair of spectacles, by means of which it appeareth far larger, than God hath thought fit it should be.

In the Questions and Answers 200, 201. he giveth many reasons, reduced to five heads, why it is behoovefull, that the remedy should be as general, and as plain, as the misery: as, [" Because it gives
" us ground to repent, and bless God, and have
" good thoughts of him: condemnation of unbelievers will be more just; a man shall not be laid
" open to despair; he shall have good ground to
" love, and help, and pray for others.

It is sufficient to speak to these reasons in the general.

First, I think it no way behooveth, nor becometh man, to say, what it behooved God to have done: because by this means Man is made judge of Gods doings: it behooveth, or, it must be, *tenetur, decet, debuit*, are words no way suitable to us, who ought rather to apply our selves, to learn what God hath done, than to take upon us to teach, what he should do.

Just thus is the Popes infallibility pleaded for, and a living Judge. *Regula viva infallibilis*. Very usefull, very needfull it were, that there should be some one to end all questions, and without further argument or appeal, to determine controversies. So were it also that every Bishop were infallible, and that every Parish-Priest were so: and if every particular person were infallibly directed, they should have the greater reason to be thankfull, and their condemnation would be the more just, if certainly knowing their duties and matters of faith, they should refuse to beleeve and do accordingly.

I answer *secondly*, Not every thing must be taught, whether it be true or false, because some good may likely come of it, if it be beleeved. Neither on the other hand, must we forbear to teach the truth, because it may be abused to evil.

The Doctrine of Merit, is a great encouragement to good works; yet, as he will not be held a skilfull Architect, that shall dig up the foundation of a Town, that he may have wherewithall to finish or repair the top of it: So let our builder take good heed, how he doth weaken, and how he doth tamper with the ground-work of free Grace, pretending great need and much benefit that may come thereon. If men will not otherwise bleſs God, and have good thoughts of him, unless they be taught that he loveth one man as much as another; we must not any whit the more be found false witnesses of God, 1 Cor. 15. 15. false witnesses, I mean, as the Apo-
stle

He meaneth, not against him, but for him, alledging more in his behalf, than will hold true, because we think it makes for him, and his glory. *Will ye accept his person?* saith *Job*, chap. 13. that is, do you think that he will take it well, or be beholden to you, if you go about to shew him more favour, than his cause will well bear, in the truth of it? Plainly, this will fall out to be an accusation, not defence.

Thirdly, his Adversaries, who hold universal Redemption, though not every way as he doth; do repent, and bless God, and think well of him, and hope in him, not running into despair, and do love others, and pray for them, and help them: all this they do, and are called upon to do, by vertue of that Doctrine, which they have learned touching Gods love, and Christs Death.

And *lastly*, it would be weighed, whether the people being taught to reason after this manner, be not endangered so far to forget the charge of *Moses*, *Deut.* 29. abovementioned, as quite contrary to it, to be careless in doing duties commanded, and conforming to Gods revealed will; because they are made no further acquainted with his secret intention and purpose; and whether they be not hereby instructed, to stand and capitulate, and be upon points of certainty, with God the Judge, in whose debt and danger nevertheless so much they are: And for his reasons, this may suffice.

Next after these reasons, shewing the necessitie of beleeving the extent of Christs righteousness to all, he proceedeth thus.

“*Qu. 202. May not a man as well and
“surely know the remedy to be for him, by
“his beleeving, wel-walking, or the like?*”

Pro. 28. 26.

Fer. 17. 9.

Fer. 23. 25, 29.

2 Pet. 1. 19.

“*A. No surely : For, 1. The acts
“of a mans own deceitfull heart, are
“nothing so evident and sure a founda-
“tion of beleeving a thing (no nor any
“other pretended Revelation) as the
“word of God is.*”

By his beleeving] in the Question, Beleeving is opposed to, and set against the word. [*“not so well by beleeving, as by the word of God*] whereas we cannot know any thing by the word, otherwise than by beleeving the word. By *beleeving* therefore, as I suppose, he meaneth, the inherent grace or gift of Faith: and by *beleeving* and *wel-walking*, I take him to understand Faith and Obedience: and when he saith in the Question [*or the like*] I think he meaneth good affections, and desires, and dispositions. The greatest ambiguity and confusion lieth in those words [*the remedy to be FOR HIM*] for they may bear a double sense. 1. He knoweth the remedy to be *for him*, that is, undoubtedly informed, that God hath done graciously *for all, and so for him*] as our Authour speaketh in his Answer to Quest. 200. or that

that knoweth that Christ died for all the world, that whosoever beleeveth in him should not perish. Thus the remedie is *for him*, provided that he seeketh to enjoy it, and attain it. 2. He knoweth the remedy to be for *him*, to whom it is so applyed, that he is assured it hath taken place on him, that he hath found relief, and is cured, and hath obtained Peace and Pardon and Justification. He that knoweth the remedie to be for him in the first sense, may possibly not know it to be for him in the second. So plainly they be two several matters, and yet here they are made all one. The Orthodox do say, That a Christian by faith, obedience, and the testimonie of the Spirit, may assuredly know, that the remedie of Christs Death, and the benefits of his Passion are his own, and efficaciously applyed for the raising him to spiritual life, and hope of inheritance incorruptible. But can any man know the remedie to be for him *thus*, by the word of God alone, setting aside the consideration of faith and obedience? he cannot. Well may he question the truth of his faith, that hath no better ground to beleieve that Christ hath done away his sins, than this; That he hath done away the sins of all the persons in the world.

How he demeaned himself in delivering the Doctrine of the Moral law, we saw before: here we have another smack of his Antinomian leaven, whiles he denieth works, or graces, or faith either, unless it be of his own mark and allowance, to confer

fer any thing to the consolation of a Christian.

He telleth his opinion with some passion, in the

"Preface to his other work, §. *Only where as,*

"[Their daubings that tell souls, they may know

"that Christ loves them, by their good desires and

"endeavours, strifes and labours, my soul abhorreth.]

We have little reason to think, that he remem-

breth the profession that he made at the beginning,

To follow the rule of Gods word, howsoever he

might leave the common-road, for most certainly

he hath here left both the one and the other. Holy

Scripture teacheth us to argue from our Sanctifica-

tion to our Justification, as being two things never

severed in the person, or their subject; though they

be distinguished in their nature. *If any man be in*

Christ, he is a new creature: and he that is renewed,

may be assured, that he is in Christ, and that Christ

loves him. They are the Characters which he gave:

Blessed are the mercifull, the meek, the pure in

heart, and they who have good desires, hungry

and thirsting after righteousness: and he hath told

us, that they who do the will of God, shall enter in-

to the kingdome of heaven; and that they are in the

mean time to him, as his brother and sister and mo-

ther. I trust his sheep will never hearken to the

voice of any stranger, to the contrary, nor much re-

gard great words. They hear the Apostle *Paul* say,

2 Cor. 1. 12. Our rejoycing is this, the testimony of our

conscience, that in simplicity and godly sincerity we have

had our conversation in the world. And they hear the

Apostle

Apostle *Peter* say 2 Epist. 1. chap. if vertue, and temperance, and patience and godliness be in you, you make your calling and election sure, and you shall never fall: and they hear the Apostle *John* say 1. Epist. 3. chap. in this the children of God are manifest, even in doing righteousness, vers. 10. and vers. 14. *We know we have passed from death to life, because we love the brethren.* There is great cause that that kinde of faith should be suspected, how much soever it be cried up, that must assure our interest in Christ, without good actions, or good affections.

And whereas also he excludeth Revelation, we oppose likewise the Apostles testimony, Rom. 8. 16. *the Spirit beareth witness that we are the children of God.* and 1 Cor. 2. 12. *We have received the Spirit which is of God, that we may know the things that are freely given to us of God.* I know no other Revelation the pretended orthodox do pretend to, and he sets himself against none else, and his words are general [*not any other pretended revelation.*]

I think that under those words in the Qu. [*or the like*] may be meant also, changes and alterations, in mens hearts and lives from bad to good: In a funeral sermon of his, pag. 18, 19. he plyeth this matter, much disheartening those that think they
 “beleeve, and are of Gods Elect, because they finde
 “themselves changed and reformed: he telleth
 “them, they ground their faith of Christs Media-
 “tion upon their works. *Answ.* Those who are
 taught

taught, that good works are the product and fruit of faith, cannot ground their faith upon their works. Neither can good Christians value such talk as this while they remember what *S. James* saith, *Shew me thy faith by thy works, and I will shew thee my faith by my works*. He that is suspected to be dead, may by a stander by, be certainly known to be alive, if he perceive him to draw his breath; and if another of the by-standers shall argue, that it is a great weakness to ground any mans life upon his breath, and that it can be no true life that is so grounded; he would by others, be thought in this, not to be reasonable, but ridiculous.

Mans Conversion is a work of that nature, that it is not always easie to be discerned; neither ought men to be too scrupulous, or curious, in finding the time, means, and manner of it. But where these are obscure, or uncertain, and when doubts and difficulties arise, touching these; the help hath always been from consideration of the change that is wrought in us. If a man may assuredly know that he hath attained his journeys end, and arrived at the desired haven; he ought not too much to trouble himself, about the way, how he came there. Let not therefore Christians be beguiled of this supply and relief, but pass by, if need be, the circumstances, of time, and place, and way, and insist upon the substance, which is the alteration that is made, which they may do, as well, and upon as certain ground, as to this work upon the soul, as the blinde

man

man did concerning the work that our Saviour wrought upon his body, saying, Joh. 9. *One thing I know, that whereas I was blinde, now I see.* So may a true convert say, I was sometimes darkness, but now am I light in the Lord, Eph. 5.8. And the prodigal son, had as much cause of comfort and joy, as the father had, upon the new return, and change appearing, that He who was dead is alive, and he that was lost, is found.

And whereas he told his Auditory then, pag. 19. that it is Pharisaical to conceit, that God loveth us, because of reformatiōs, and frames begotten in us “by his grace and [a certain secret insensible working of power in the heart] it may be answered, If the work of the Spirit be secret and insensible, what better way can there be, to take notice of it, than by the change and alteration that is made in us? He that would know whether the Sun moveth or not, must not look upon the Sun, nor can he see the shadow move upon the Dial; but if he comes an hour or two hence, he may easily discern, that the Sun and the shadow are removed, and that therefore they did move before. But the truth is, our Authour holds no such internal work, or power needfull to conversion, for of the six helps to Quakerisme, afforded by such as are counted orthodox, “this is by him counted the second [Their speaking of faith as wrought by some immediate power, “as besides the word preached.] but so much for this.

I think

I think, by [the like] in the Question last rehearsed, he may mean also, Consolations, and sense of heavenly joy: for in a discourse of his, called *A Caveat to true Christians*, pag. 84, 85. he much mislikes, that men should gather comfort or assurance, "from sensible feeling and visits, and faith that such "are thence called sensual, as not living by Faith, "but upon matters of sense: thus he there. But where are they called sensual? who ever called them so? A little before, pag. 82. upon those words of the Apostle *Peter*, *They that are unlearned, wrest the Scriptures*; he noteth thus. [He means not unlearned in Arts and languages] But I suppose, there be few among us, though so far illiterate, as they be not able to read his book, but even by custome of our English language, have learned the difference betwixt *Sensual*, and *Sensible*. The word [*sensual*] is twice found. *Jam. 3.* and *Jude* vers. 19. in both places it stands opposed to spiritual, and signifies as much as *Carnal*: such as intend onely, and are led by, their part sensitive, or carnal appetite, or nature, common to us, with the bruits: (*sensual, having not the Spirit*) and in our common speech, a sensual man, is one that is given to brutish pleasures. Now shall such a Christian, as is visited with the consolations of God, and is made sensible of heavenly light and joy; that can in some sort take up the Prophets words, *in the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul*; be called Sensual? It

is true that the sense of divine comfort, and the light of Gods countenance, may denominate persons sensible, namely, thereof: yet not absolutely sensible, for such we call them that are apt to perceive and understand readily what is done or said. But to say they are, absolutely *Sensual*, is so gross a mistake, that I cannot but wonder it should fall from him who is skilfull in Arts and languages, howsoever undervaluing them in others. Not living by "Faith,saith he, but upon matters of sense.] Faith, and Sense, may be opposed, and are sometimes, very distant and contrary; but not as sense is taken here. For they who have, as holy Scripture speaketh, joy in beleeving; or that, as the Apostle *Peter* saith,beleeving,rejoyce with joy unspeakable and glorious; do live by faith, and upon sense too, that is upon sensible consolations, or perception of divine favour: as a man may comfort and chear himself, in a winters night, by the heat of the fire, and the light of it too.

But what is the reason, why we may not beleieve that Christ hath dealt graciously with us, in that he hath bestowed upon us, the gifts of Faith and Obedience; or that we may not conclude spiritual life, from spiritual affections and desires? It is this, *because a mans heart is deceitfull*. The Scripture saith indeed, Mans heart is deceitfull; but it saith not, that every mans heart, is at all times and in every thing actually deceived. Some men have a custome *lacerare Scripturas*; to rend the Scripture, as it were, to tear
a text

a text out of the Bible, which they think is for their turn, though against reason, against the Analogy of Faith, and quite contrary to other places, which should, by collation, help to interpret. One Scripture saith, Mans heart is deceitfull above all things. Another saith, that our heart doth give a right and true verdict concerning our estates: If our heart condemn us, God is greater than our heart and knoweth all things. If our heart condemn us not, it is so good a signe that we may have confidence towards God. A faithfull Christian may rightly judge of his own condition, though an hypocrite be mistaken in judging of *his*; whose heart yet, as it is heavy in the midst of his mirth and laughter, may, likely enough condemn him, in the midst of his confidence and self-deceit. I answer secondly, and affirm, that this rule, here given, or this saying of Scripture, without right interpretation, or due restriction, That Mans heart is deceitfull, and no sure foundation of beleeving a thing, being applyed to other matters in like sort (and why not to others as well as to this?) is a sure foundation or principle of Scepticisme, or beleeving nothing at all; which is not many removes distant from Atheisme. With the heart man beleeves: and if the heart be deceitfull in every thing, how can he beleeve any thing? And thirdly he doth not well, to make opposition betwixt a beleeving mans heart, and Gods word. He who collecteth that God loveth him, because he hath bestowed his sanctifying
graces

graces upon him; doth not make his own heart, but Gods word, to be the foundation of his belief. Nor doth he, as the Text pointeth, Prov. 28. Trust in his own heart, but maketh use of his own heart, or reason, in applying the word of God to his own case, and his own benefit, according to the will of God. Now followeth the second reason.

Tit. 3. 5.

Rom 4. 24, 25.

and 3. 25.

“ 2. Nor is such a Faith under the
 “ Gospel-Declaration, a distinguishing
 “ Character of Gods Election, as springs
 “ not up from the love of God, and
 “ bloud of Christ shed for us, as in the
 “ word of God declared to us, and by
 “ the authority thereof apprehended
 “ by us; as this faith that goes before,
 “ and is our ground of such an apprehension.

This is his second reason, preferring the faith of the Universalist, before the faith of the pretended Orthodox: The one is no character of Gods Election, the other is. The meaning is this, as if he had said; He who beleeveeth that God loveth all alike, and Christ died alike for all men, as to the intention of benefit by his Death; hath a right faith, even before any grace of Sanctification wrought. But he who beleeveeth that the benefit of Christs Death,

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who died for all, is more intended to some than others, hath no true faith, nor signe of Gods Election, though his faith be accompanied with obedience, good desires and changes, and a pretended testimony of the Spirit. An Assertion, I know not whether he more boldly, or more blindly uttered. I shall touch now onely upon these two particulars, 1. How uncharitable he is to his adversaries, or the dissenting partie. 2. How uncomfortable, to his own partie. 1. He hath no charity for that party, that is not of his own way. I take charity now for that effect or fruit of charity, which is shewed in beleaving all things, and hoping all things: that is, the best things that may be beleaved, and that may be hoped, touching others. He affirmeth the faith of the Universalist, to be the onely distinguishing character of Gods Election; the faith of all others, be they never so vertuous, pious, sanctified, mortified, to be a false and feigned faith: it seems they set their foot in the wrong way, at first: they began amiss; and now how far soever they go, and how fast soever they go, they still wander and go astray in a by-path. What good can be expected from an ill beginning? what firm building, from a sandy foundation? if the root be rottenness, the fruit can be nothing but dust and smoke. But I answer: That every one may be saved in his own Religion, is an Opinion Anathematized in our Church-Articles. Nevertheless Christians are not wont, I am sure they ought not to be peremptory, in condemning one

one another, upon matters of no greater importance. But of all men, an Universalist, how ill doth it become to be a Monopolist ! How ill accordeth that charity to it self (if at least that be not a false charity, that overthroweth the true faith) which is in so high a flow to Heathens, and in so low an ebb to fellow-Christians ! But it must not be any great matter with us to be judged by man. That person, who with a true belief can say, The Son of God loved me and gave himself for me : and with an humble and thankfull minde can say, God hath put his fear in my heart ; if not researching but adoring Gods secret judgements, he shall forbear to think, that there was as much good intended to every one as to him ; hath far more reason to suspect this Catechist for a seducer, than himself for an hypocrite, or unsound beleever. For, supposing it were true, as we are verily perswaded it is not, that God had such a love, and such a gracious intention towards all persons in the world, as this Authour teacheth, yet is not the belief of it, so necessary an ingredient to justifying faith, that it should be no true justifying faith without it. For as the faith of *Peter*, and many others of the Jews, was a true and saving faith, even then when they were ignorant of the extent of Gods Love and Grace in the Gospel, towards the Gentiles, Act. 10. and 11. So we doubt not but the faith of a Christian beleever, may be, and is, a sound faith, and character of Gods Election ; although he be to seek in this New disco-

very of Gods good will, and grace extended towards all men in an equal dispensation.

2. As he is uncharitable to all others, so is he uncomfortable to such who do think it best, to leave the beaten path of Gods Church, and follow him. For he doth deprive and spoil them of that assurance and testimony of Gods love; which they had from sanctifying gifts, and inherent graces: having been heretofore rightly taught, that though they might not put confidence in their works, and good desires; yet they might raise and gather confidence and comfort from their works, and good desires, testifying, that their faith is true. And that Apostle who said, That his rejoycing was the testimony of a good conscience, and good conversation; adviseth every man to rejoyce in himself, Gal. 6. 4. And whosoever goeth any other way to work, to get a comfortable assurance, than by these marks of holiness, and fruits of faith; will never be able to distinguish, betwixt a false peace of conscience, and a true; but will be unavoidably exposed to the delusions of Satan.

But it may be thought, that he takes his followers from their former stay, and prop, to help them to a better. What is that? It is to be of his judgement of Universal Redemption, and Universal Grace. Well: suppose that a sinner were fully perswaded, that God did wish him as well, from the foundation of the world, and as really intend the benefit of Christs Death for him, as for any other Saint, now glorified

glorified in heaven; There cannot hence arise any strong consolation, whiles withall he is perswaded that God intended as much good from the beginning to Cain and Judas; and whiles withall he taketh notice of our Authours Quest. and Answ. 95. *Shall all men then be saved eternally? No, the greatest part go to destruction.*] So small relief can be had for a distressed conscience, from the common love, or the generality of Gods good will towards all men.

His texts in the Margin, Tit. 3. 5. *Not by works of righteousness, but according to his mercy he saved us:* and Rom. 3. and 4. treating of Justification, cannot be applyed against the knowledge of Gods love that may be obtained by means of Sanctification.

His last reason, why we may not gather out of inherent graces, that there is mercy and remedy for us, is in these words:

Luc. 18. 9, 10,
11.

3. "This is the way to make men
"Pharisees, trusters in themselves that
"they are righteous, and despising o-
"thers not qualified like themselves.

Not every one that shall do what the Pharisees did, and did amiss, shall presently be a Pharisee, unless he doth it with the Pharisees minde. He that washeth his hands before meat, or when he cometh from market, and concourse of people; must not be

called Pharisee, unless it be done with an opinion of cleansing himself from his sins; or from pollution contracted in company. Not the bare words of the Pharisee, *Luke 18.* but the scope of our Saviour is to be attended; which is, to teach us when we pray to God, to come in humility, and to beware of justifying our selves in his sight and presence, upon confidence of our own righteousness: and to teach us also, that when we approach to God the Judge, it lies not all upon this, Whether we be more or less sinfull, but whether we be penitent or no. For one man may be guilty of many and great sins, and yet truly repenting of them, and craving pardon, and fleeing to Gods mercy, shall be justified and saved. Another man whose sins are comparatively small, if he stands upon his own righteousness, and good deeds, shall be lost. The Pharisees words were unseasonably spoken, and to an ill intent, which nevertheless may be well spoken [*God I thank thee, I am not as other men are*]. It is rightly observed, *Finis dat esse in moralibus*: it is our intention that doth formalize our words, or our actions; towards God, or man. As the very same terms may serve (materially) for a Reproach, & a Reproof, according to the different manner and end of the speaker. Thou fool, is a reproach, yet *Abigail* called her husband so; and *Paul* called the *Galatians* so, out of their love and good will. So a Saint may say, just as the Pharisee said, and yet deserve no blame for pride nor contempt of others. *Nehemiah* did call to minde what good

good he had done for his people, when he presented his prayer to God: and *Hezekiah* said, *Remember, O Lord, I beseech thee, how I have walked before thee in truth*: yet who will say that these were like the Pharisee. And the Prophet *David*, *Psal.* 119. doth often make complaint, how others did break the Law of God; and as often doth he make profession, how he kept the Law of God, and was zealous for it; and yet who will say, he was a despiser of others?

I observe of our Authour, that though he think good to conform in his opinions to the Remonstrants, and militate under their Banner, for the most part either following them in their way, or else therein going beyond them; yet he often marcheth over into the Tents of the *Antinomians*, and closeth with them as their own: which two parties, nevertheless, and their Principles, are wholly inconsistent, and opposite in extremes. I instance now, in his opinion touching Good works done after grace received, in this place, and^r elsewhere touching works morally vertuous, done before Grace received: which by the one partie are magnified near to the *Merit of Congruitie*, as if God did bestow Faith according to the good use of natural gifts, in whomsoever: And by the other part are so vilified, as if they were no way to be thought upon, otherwise than as hinderances, and not steps, in the Church of God, towards true Conversion.

Essayes p. 18. he maintaineth, *an equal dispensation of Grace to all men*, and answering that *Sophisme*,

or *captious question*, why of two men, every way alike disposed, going to the same sermon, one should be converted, the other not; he rendreth this reason among many others: Because one may be more vicious outwardly, and having less conceit of his goodness, may sooner receive instruction, than another that is *civilly and religiously inclined*, as the Publicans and harlots entred into the kingdome sooner than the proud conceited Pharisees.] But first, These two sorts of men, are not every way alike disposed: and secondly, If he had said, That the civilly and religiously inclined, are more ready to receive instruction, than the vicious, he had said somewhat probable: But the quite contrary by him there delivered, -is an error; and whether it be a vulgar one or no, it is a very weak one, and very scandalous to weak people. Not that I think there is any efficiency in natural or moral perfections toward the producing of the least degree of saving Grace; But because God Almighty doth for the most part, and in the ordinary way of bringing men home to him, make use of Civil vertues, and outward conformity to Christian duties, as previous and preparative to conversion and regeneration. Neither can I see any manner of solidity in his proof, because it can never be made good, That the Scribes and Pharisees were *not* vicious, or that they were religiously inclined, notwithstanding their ostentation and hypocrisie.

Trusters in themselves] This appellation recoileth

leth forcibly, and therefore better had been spared. He did not well remember here those of his own belief, who had never taken such pains, and troubled the Churches of God in promoting their five articles with such eagerness; in hewing and repairing those broken cisterns with such diligence; but that they had a minde to trust themselves, rather than another. They who will have no decrees touching mens estates, but revocable; They who plead so much, and in such a manner, for freewill, and against free grace; They who like better of their general and sufficient grace, than of any special & efficacious grace; do give us leave to guess, whether they be trusters in themselves or no.

If he be pleased to enquire, it may be, he may finde, that they were of his own party, who thought that saying of our Saviour, that Salvation was not onely difficult, but impossible with men, howbeit possible with God; to be too harsh and rigid; and therefore sought to make it more soft and pliable, by taking up an odd conceit, that turned the *Camel* into a *Cable-rope*, which might by their own hands be untwisted, and pass the needles eye. Little reason was for this, but that they had a minde to keep the staff in their own hands, and trust themselves rather than any other. Yet I say not, that they are as the Pharisees were, trusters in themselves, that they *are* righteous: but trusters in themselves, that they *can* be so when they will. Thus wicked men are taught by them, to beleieve that God would never be so unrea-

unreasonable, as to command any thing that is impossible; or bid them work if their hands were bound; or invite them to come to him, if their feet were not at liberty; and so long as God calls them, they have power to come. Such who are loth for the present to deny ungodliness and worldly lusts, are encouraged to defer their repentance, thinking that they can leave their sins, and be converted, and become new men at their own leasure, before their death, at furthest when they come to leave this life, that so they may be elected (for that is the onely time of peremptory election) to life eternal. Their adversaries Doctrine should not be pressed with the inconvenience of breeding men in security, & sloth, and presumption. No Doctrine but may be abused: and their own is obnoxious, and liable to the abuse of security and confidence, and self-confidence, at least, as much as the other.

*“ Qu. 205. How doth God work
 “ Faith, preserve, and increase it by the
 “ Gospel?”*

*“ A. By the cooperation of the ho-
 “ ly Ghost enlightening mens mindes
 “ into, and perswading their hearts to
 “ embrace the truth and goodness of
 “ God, presented to them therein, in
 “ their hearing, reading, meditating, or
 “ conferring about it.*

In this Question and Answer, he instructeth his followers in the Doctrine of the Remonstrants, touching The work of God in mans Conversion. *Possset disputari* (said they at first, so soon as they were known by that name, *Col. Hag. p. 311.*) *sint hic nobilissimus agendi modus qui fit suadendo*: it may be disputed, whether or no it be not the most noble way of dealing with man, by *persuading* of him: and whether it be convenient to use any other way, with safetie to the properties of humane nature: and whether it be not enough, if as much be done for mans conversion, as Satan useth to do, in drawing men to sin, though there may be some other actions beyond the power of Satan, as immediate illumination of the understanding, which in this business doth much help. So wrote they then. Without further doubt, resolved now, and thought fit to be put among Principles, these two, for Conversion of a sinner; *Illumination*, and *Persuasion*: as if it were no more then to bring a light into a dungeon, and to tell the prisoner, it is better to be abroad at his liberty, then to lie there. Some of those who love not to hear of *Pelagius*, are loth to go much beyond him.

As for Moral persuasion, he hath laid us in a text before-hand, by a new translation, *Epist. to Open Door.* for those words, *Eph. 5. 6.* [*The children of disobedience,*] he hath altered to [*the children of unpersuasibleness.*] As if the worst that is in them, were this; that they will not be persuaded: and
would

would they but be perswaded, the work were done. But I take his word, and argue thence; If wicked men be unperswafible, as I think they are; then perswasion will not do it; that will not do it alone. There must be that, and somewhat more done. There is no charming of deaf ears: the contumacious will not listen to fair words. No such hooks will draw Leviathan to the shore; no such darts enter his scales, while he sporteth in the deep.

But if not by perswasion, how then? what? by compulsion? Neither. Never yet was any man compelled to either good; or evil. We must, and will think that to be the best and noblest way that God Almighty is pleased to use: and that is, to give a new spirit, and frame of heart; to incline and bend the will to good: yet not to break it, or deprive it of the native liberty, but to cure the depraved nature of it; to amend and rectifie the chief spring or wheel of motion. And this is not to offer violence, or force, any more than was offered to that band of men that followed *Saul*; whose hearts God had touched; or to *Saul* himself, that was turned to another man, 1 *Sam.* 10.

To draw a man to that which is against his nature, this indeed is rather violent, then kindly working. When a Physician hath cured the dropisie once, it is then an easie matter to perswade the patient to forbear immoderate drinking; but before that be done, it is either labour lost, or force offered. The strength of Gods grace overcometh the reluctancie

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and rebellion of mans heart, yet not in a hostile way: for as it overcometh the heart strongly; so it inclineth it mildly, and changeth it gently, and healeth it, and raiseth it to a right temper, and better state; so here is more than perswasion. and yet no prejudice to the liberty of will.

And as for *Illumination*, he hath likewise provided a text; *Open Door*, p. 141. whereupon those words, 1 *Joh.* 1. 7. [*If we walk in the light*] he giveth his paraphrase: "*Whosoever receiveth the light that comes from God, and walks therein, as God is in it, affording power, and strength to him there-through*] as if all men within the Church were within the light there spoken of, and they walked in it that receive it, being presented to them, and met withall, as our Authour loves to speak.

But by *Light*, the Apostle meaneth *Goodness*, and *Truth*, and *Purity*, as by *Darkness*, *Ignorance*, and *Sin*: verse next before, if we walk in darkness: and chap. 2. vers. 9. *he that hateth his brother is in darkness*; speaking of Christians, not Infidels. To walk in the light therefore, is not to entertain the means, that God affordeth to his Church, universally, as the light of the Sun is spread in the air: but it is to live in Gods faith and fear, in holiness, truth and justice. I grant that God is a *Sun*, as the Psalmist calleth him, and as S. James meaneth, when he termeth him the *Father of Lights*: yea, a spiritual Sun: yet doth he not shed forth his spiritual beams
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any otherwise than by a voluntary dispensation, when, and how, and to whom he will; not presented to all alike, not by every one to be met with, all, or to be walked in: so that hence cannot be made good that Universal Objective Grace, by some maintained.

Now that saving Faith is not produced, in the heart of a sinner, by Illumination and Perswasion onely; may be proved by these two arguments, *First*, because they are far unable to do it; for corruption is so deeply fastened in mans nature, and such is his Death in sin, that though his understanding be enlightened, and his affections perswaded, yet if his heart and will be not renewed, and changed and quickened, the work will still be undone.

To perswade, is but to present objects outwardly, and these are looked upon, according as the Subject is disposed; these are apprehended, *ad modum recipientis*, as the party stands affected. Never was there foul love, nor fair prison. Sin, and finfull lusts are more beautifull in the eyes of a wicked worldling, and are more suitable to him, than the Grace and Glory of heaven, though set forth by a potent Oratour. And the wilde As, that hath long been wonted to the range of the hills, scorneth the populous and pompous city.

Illumination likewise, is but an outward work; though it be wrought within man, yet it is external to the heart of man; it is from without, and as I may say, forinse-

forinsecal, and therefore cannot much confer to the power of the soul. It is not Light, but Eye-salve, that must help the facultie, and recover the sight. And this is to be noted further, that where the holy Ghost doth enlighten the minde, and not withall correct the innate pravities of the heart; may follow, and sometime doth follow, the sin against the holy Ghost: which sin, is so called, as we know, not because it is against the person, but against the office, or work of the holy Ghost, which is, to convince, and to illuminate. And the Devils are thought to be guilty of this kinde of sin, because of the height of light in them joyned with the height of malice.

Secondly, suppose that these two, could produce true faith, yet this were not enough to make good, what we are often taught, namely, that Faith is not of our selves, but it is the gift of God; yea such a gift as is wrought by the exceeding greatness of his power, even that power that raised Christ from the dead: for what is done should be chiefly by the efficacy of the object, thorowly laid open. And as Satan on the one hand enticeth to the pleasures of sin, so should the Spirit of God on the other, proffer holiness, and heaven; and promise, and excite, and invite, and commend: but the will when it cometh to, must cast the scale, and like an impartial judge, no way bent, or made beforehand, give sentence and determine, what is to be done, and what must be followed: and thus shall faith be produced

duced, by man himself, and not be as it is called, *Gods gift*.

And whereas he saith, that God doth work Faith [by the cooperation of the holy Ghost] it is to be noted that the Spirit of God in working Faith (if it be meant of the first production of it) is not said in sound Divinity to cooperate with man, as if man did co-work with God. For what is done, is the sole work of Gods grace and power. As *Lazarus* being dead, could do nothing, could not cooperate to raise himself to life: but being by divine power quickened, he could then eat, and walk and speak. So man being dead in sin, hath no free will to Good, to Faith or Conversion: but having received Grace, as a principle of spiritual life, he can then walk in the Spirit, and Serve God in a spiritual manner.

“*Qu. 208. Can any man hear of himself?*”

Prov. 20. 12.

Rom. 10. 17.

“*A. No, as the ability to hear the Gospel outwardly is of Gods gift: so the word outwardly heard, brings to men by the gift of God, power of more inward hearing and attention.*”

This Question and Answer, what man can do, and what power he hath or hath not, in order to life eternal, doth of right appertain in Divinity to the place

place or Head of Free-will. Yet whereas he saith here: No man can hear outwardly of himself, but it is Gods gift: it may admit a twofold sence: The first is this: No man can come to hear the Gospel outwardly, unless God of his Grace be pleased to send it to him. And this should be his meaning by one of his texts which he quoteth, Rom. 10. *Faith cometh by hearing and hearing by the word of God.* Which words signifie thus much, if at least the Apostle may explain himself. *Men cannot beleeve in him, of whom they never heard:* neither can they hear but by the word of God: that is, by mandate, or commission from God, to some or other, for to go and preach to them. But this is not his meaning: for he is giving the reason, why Faith is not wrought in all those, that have the Gospel; which is this: because they do not hear and learn, but stop their ears and refuse Gods gift.

The second sence therefore is this: That any man is able outwardly to hear the Gospel, is the gift of God by nature, in whom we live and move, and are. This, I think, he means. But First, this is not proved by his text out of the Proverbs, *The hearing ear and the seeing eye, the Lord hath made even both of them.* For as God did frame the earth, and yet the earth doth bring forth fruit of her self, the blade, the ear, and the corn; Mark 4. 28. So may man hear the word of God, and see the Moon and Stars, of himself, though God did frame both the hearing ear, and the seeing eye.

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And secondly, the pretended Orthodox, who are thought by some, too much to denie free-will, did never yet denie that man hath free-will to natural, and moral actions, and religious too, though not in a spiritual manner, untill he be regenerate. Therefore to say, as here he doth, that man hath not ability of himself to hear outwardly, is a note beneath Gammoth, and a great deal more than needs, whatsoever the matter is, that he stoops so low. But seeing he goeth so far in denying free-will, I hope he will never be so fierce, as some have been before him; who, for the Semi-Pelagian objected to them, have returned roundly the Sefqui-Manichean; with somewhat more rage, than reason: The Manicheans did indeed deny free-will: but how, *quoad naturam, sive radicem liberi arbitrii*, according to the very nature of it, or free choice, which is essential to man. 2. to evil. 3. before the fall: this was the Manichean. Whereas the Pelagian affirmed, *vires liberi arbitrii*, the power or strength of mans will to good after the fall. And who they be that claim kindred more or less, to each of these is an easie matter to judge and determine. But thirdly, overmuch courtesie and condescension, do always give some cause of suspicion: yet I proceed no further, than to suspicion, or conjecture. He who can, upon quitting the point of free-will, gain in exchange the point of Universal Grace, may think himself no looser, having found out a way to corroborate the title of Universalist, which is thought now, well worth

worth the owning and affecting. We know who it was of old time, who talked much of Grace, but when it came to be explained it was nothing but Nature. To hear outwardly, is by nature: to hear inwardly is by grace, both of these, are in this Answer, called, both alike, without any difference, Gods gift: And as far as we may guess by his words, here, and in other places, both of them are of like extent, thus far, that look where God giveth the outward hearing, he giveth the inward hearing also. Now though it should be granted, that Grace may possibly be Universal, and bestowed upon all men, and yet be grace still, and that it doth not consist in being a Priviledge vouchsafed to some onely; yet how *universal* soever it be, it cannot be universal Grace, unless it be superadded to Nature, and natural endowments. Gods Grace is always beside, or, over and above humane nature.

Barely to hear, is not Grace but nature, so is it to live and move, with inward attention to hear, is not universal, but belongeth to internal vocation, which is the special Grace of God, opening the ears and inclining the heart to hear and obey. So that from the power of hearing, can no way be made good, Universal Grace.

“Qu. 256. *Is it possible then for a
man that hath beleevved, to fall from his
Faith, and so from Grace?*

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“*A.* Yes surely, if it be not well
 “rooted in his heart, & the heart there-
 “by kept single for God, and fruitfull
 “in good: but where these things are,
 “no danger of falling.

He that would rightly answer this Question, of falling from Faith, as I think, should first distinguish true justifying faith, from false, unsound, and temporary faith: and not speak of these two, as if they were all one, as in this Answer is spoken.

Such a faith as is feigned and unsound, may be lost: but true faith, that is of a right kinde, is not lost. Our blessed Saviour hath learned us this difference, and taught us this Doctrine, Matth. 13. vers. 21, 23. True faith hath rooting, and is fruitfull, and abideth. False faith hath no rooting, is unfruitfull, and endureth not.

This therefore, may well be added, and inserted into his Answer. Such faith from which any man doth fall, was never true faith, even while he did stand therein. The temporary beleever had no root, before he withered: and the foolish virgins took no oyl with them from the first, and the house that fell, had no good foundation, before it fell, and therefore did it fall.

The Apostles speaking of Apostates, do usually put a difference presently after, betwixt them, even whiles they stood, and true beleivers; lest true beleivers should take offence, and be discouraged, and
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suspect themselves to be in no better condition, than those revoltors were whiles they continued. This may appear by these places following.

2. Theſſal. 2. Having ſpoken of the fearfull judgements of God, upon ſuch as ſhould be ſeduced and periſh, for want of love to the truth, he addeth verſ. 13. *But we are bound to give thanks alway to God for you, becauſe he hath from the beginning choſen you to ſalvation.*

2 Tim. 2. *Hymeneus and Philetus fell into a hereſie: drew others along with them. Nevertheleſſ the foundation of God ſtandeth ſure; and, the Lord knoweth who are his,* verſ. 19.

Hebr. 6. having largely deſcribed the curſed eſtate of thoſe that totally and finally fall away in five verſes, from the 4th to the 8th, he addeth v. 9. *But beloved we are perſwaded better things of you and things that accompany ſalvation.* As if he had ſaid thus: We do not onely think that you are now in better ſtate than they are, but that you will always abide ſo. Though it might be but perſwaſion of charity, that theſe were ſo qualified: yet is it matter of certainty, that true grace, whereſoever it be, doth accompany *Salvation*: not onely cometh near, as neighbouring, or bordering upon it; nor yet as contiguous onely, for ſo it may fall ſhort: but it is ſo contiguous with ſalvation, that it is withall, coherent with it, dependent on it, not to be ſevered: yea continuous with it, in one un-interrupted piece, or progreſs. It is ſuch kinde of Grace, in which Salvation is wrap-

ped, and folded up, and contained, as the bird in the egg: As the several ages of man, infancie, youth, manhood, do differ one from the other, and do follow one the other, yet withall they are the same life still continued, although in differing degrees. Joh. 5. 24. *He that beleeveeth hath everlasting life*, if he that beleeveeth hath life, and that life be everlasting, then a beleever cannot fall away.

Hebr. 10. two last verses. *If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that beleeve to the saving of the soul:* to beleeve, and, to draw back; these two, are contrary, and inconsistent, as salvation and perdition are.

2 Pet. 2. 22. When he had shewed the dangerous estate of some, who had turned from the way of righteousness, and were again entangled in the pollutions of the world, after they had escaped them, he concludeth: *But it is happened to them according to the true Proverb; The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.* His meaning is, though they were washed and reformed outwardly, yet they still remained what they were: they still retained their old unclean disposition: and their nature continuing, caused this return. A sheep differs from a swine newly washed: so differs a true convert from a false.

Joh. 2. 19. *They went out from us, but they were not of us*, and chap. 5. 9. after that he had mentioned

tioned the sin unto Death, the worst kinde of Apostacy of all, he addeth: *We know that whosoever is born of God sinneth not*: still making a difference, betwixt true beleivers and Apostates before their falling away.

“ Qu. 272. Thou saidst thou wert
 “ bound by thy Baptisme, to keep Gods
 “ holy will and Commandments; and
 “ walk in the same all the days of thy life;
 “ Tell me what is the will and Command-
 “ ment of God concerning thee?

1 Tim. 2. 4.

“ A. Gods will is, that I should be
 “ saved, and come to the acknowledg-
 “ ment of the truth.

Will is sometime *Command*: thus the Princes will and command is, that the Rebels lay down their arms by such a day. *Will*, is sometime *Intention* and purpose: thus the Princes will and purpose is, to pardon and receive to favour those that do lay down their arms by such a day. In this case, to keep the Princes command, is good sense: so is it not, to keep the Princes intention or purpose.

That God doth will, or intend and purpose to save all men, howsoever it be understood, is matter of belief, not of practise: therefore not of precept, and therefore not to be kept, or done. Whereas to *keep*, is to *observe* and do, as to keep the command-

men's, *Matth.* 19. 17. to keep the whole Law, *Fam.* 2. 10. I think it is no sense, and therefore can be no truth, to say, That we vowed in our Baptisme, to keep Gods holy Intention, that all men, or each man respectively, should be saved.

How much better a transition, then this, do we finde in the Church Catechisme? *You said, you did promise in your Baptisme to keep Gods holy Commandments: Tell me how many there be? Ten, &c.* So that the meanest capacity understood that question, far better without this answer, then with it

As for the Text, *1 Tim.* 2. 4. *God will have all men to be saved, & to come to the knowledge of the truth:* it may be thus explained: S. Paul sheweth there the reason, why at that time kings and worldly powers were to be prayed for, more than in former times, because God now intended to enlarge the limits of his Church, and shew mercy to all the world, excluding no nation or people. And as it was more suitable to Gods nature, who is a Spirit, to be worshipped in spirit and truth, *Joh.* 4. and not as before Christs coming, in outward rites, shadows, and ceremonies, which then bare a great part of Gods service; So was it more agreeable and consonant: That whereas there is one God, Creatour of all mankind, there should be now access to him for all people, by one Mediatour, and not for one nation onely as heretofore. And because this cannot be done so well, not quietly and peaceably, unless Kings and earthly Potentates embrace the Christian faith; Therefore especially

especially must they be prayed for.

So that Gods *will*, in this place, is not his *command*; and *to be saved*, is matter of reward, not of work; a reward which he bestoweth on us, not a work which he commandeth us to do. And to come to the knowledge of the truth, is not to beleieve, but to be made partakers of the Gospel, by publication: The which was joyned indeed with a command or charge to his Apostles, to preach the Gospel; but no command there was to the Nations to receive it, untill it were brought them, and they did come to the knowledge of it.

But may the universalists now say: If it be indeed the will of God, that *all* that hear the Gospel should be saved: Then is not salvation limited to some onely, called the *Elect*.

To this I answer, by putting them in minde, of what I suppose they have often heard. Gods *will* is twofold: 1. *Revealed, and Conditional*; thus he willeth all men to be saved. 2. *Secret and absolute*; so he willeth onely a few to be saved. If they cannot understand how he should will things thus contrary one to the other, let them help themselves with this similitude. A Nobleman, Landlord to many decayed tenants deeply endebted to him, willeth them to pay what they ow him, otherwise to be ejected. To some few of them, formerly his menial servants, he sendeth secretly supplies, and enableth them to discharge their arrears: against the rest the law passeth. The Landlords will now is, that all his
tenants

tenants should pay their rents, enjoy their houses and lands as formerly, and that none of them should be dispossessed, or emprisoned. And it is his will also, that a few of his tenants should certainly hold possession, though most of them be cast out: of these two, the first will is conditional, upon their performance, and payment: the second is absolute, because accompanied with his power and purse, and grounded upon his own performance. If this be right, and reason, and plain to be understood, then let them not say, that we denie the Scripture-saying, *God willeth all men to be saved*: and let them give us leave to say withall, that he doth not *absolutely* will all men to be saved, because he doth not by his Almighty arm, rescue all men out of the bands of infidelity, in which by their own fault they are fast held.

Qu. and Answ. 295, 296, 297, 298, 299, 300.

It is observed of some men, that in disputation; and of many men, that in discourse, they will be sure soon to winde themselves into that point where their skill lyes. Our Authour in his six last Questions and Answers, returns thither where his zeal lyes, and where he is never found long time non-resistant. This zeal he sheweth, not in giving his adversaries a parting blow, but, as I may say, in storming them, having before given them onely some easier assaults,

assaults. And, as in a fray is usual, he taketh up that which cometh next to hand, to strike, and to lay on withall; though no way fitted, though never intended for any such purpose. And rather then he will suspect his own confidence, he will censure wel-nigh all Christians (the generality almost, so he saith Qu. 297.) as if they were false worshippers, unbelievers, and void of true religion, because they refuse what he tenders them, that may presently turn their dross to silver, and their shadows to solidity and substance. Among other things, he saith, "*they give God the lie*] words with which it pleaseth the holy Ghost to aggravate the hainous and sacrilegious sin of wilfull infidelity, of denying Christ made known, to whom God the Father gave so manifold testimony; but are not lightly to be taken up against every false opinion, much less in defence of any error. He saith, "*They make void Gods grace, and Christs death.*] This is truly said of such as persist in their unbelief, rejecting the Gospel being offered, and refusing to be baptized. He needed not to have spoken more hardly of them, had they renounced their Saviour, and turned to Mahomets belief.

"They are very zealous, (he saith) but their Religion and Devotion, are abominable in Gods sight, and most horrible impieties.] He hath left nothing wherewithall to expresse the worst that is in them, when their best is thus bad.

"They multiply services without knowledge,
"and

“and offer the sacrifice of fools, they mis of Gods
 “promises, and seek after him, but finde him
 “not, because they seek him by the works of
 “the Law, endeavouring to establish their own
 “righteousness.] As if it were all one to him,
 to speak what is true, and to speak what he
 knoweth to be false, when he is in hot pursuit of his
 adversaries.

But I have now paid that small debt, which I
 might seem to ow, as vvell to them that desire to
 learn, and not to be abused; as to others, vvho love
 to be deceived rather than be taught. The vvords
 of *Salvian*, though touching another subject, shall
 serve me for my Caution, and for my Conclusion.
De Gubern. Dei, lib. I. *Sed de his discendum amplius
 non est: tanta quippe est majestatis sacrae & tam tre-
 menda reverentia, ut non solum ea quae ab illis contra
 religionem dicuntur horrere, sed etiam quae pro religione
 nos ipsi dicimus, cum grandi metu ac disciplina dicere
 debeamus:* that is, It is best to say no more concern-
 ing these matters; because so great and so dreadfull
 is the sacred Majestie of God, that vve must not
 onely detest vvhat others do utter against our reli-
 gion; but vvhen vve speak in defence of our religi-
 on, vve must be very vvary that it be done vvith
 greatest avvfulness and fear, vvith all the reverence
 and regard that may be.

Postscript.

Postscript.

WHatsoever the exceptions be in particular, against what I have done, I foresee one in the general, that may be taken, and must now be satisfied; and it is this: There are two Editions of this Catechisme: One in the year 1654, the other in the year 1656. What I have written is upon the former: whereas it might have seemed more ingenuous to have dealt with the latter, containing second thoughts, & some alteration. This is the Objection. My Answer now followeth. It was the first Edition onely that was brought and put upon me, having not so much as heard of any second, untill I had welnigh gone thorow with the observations here tendred. Secondly, the first was published, and is extant, and in the hands of many, who will not be very ready, so long as they have one, to enquire after another of the second impression. Thirdly, how far this allegation may be pleaded by him, who told us that which hath been noted once before, "There was nothing in the first Edition, but what might look his worst adversaries in the face, I leave to himself to be considered. And lastly, How little the alteration is, & how the difference is not very material, especially as to the chief points of Heterodoxy, and how the Retraction none at all, I leave to others to be considered. For as when we have once acknowledged the Truth, and never so much as once denied it, there lieth no obligation upon us, that we should at all times make confession of it: So an Errour or Errours once divulged and spread abroad, are not sufficiently recalled by silence and omission, but remain the Authours own, till something more be done, and it is well if then the danger ceaseth.

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